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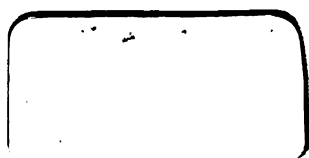
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SELECTIONS
FROM
THE RECORDS
OF
THE BENGAL GOVERNMENT,

Published by Authority.

N^o. XXII.
Correspondence
RELATING TO
VERNACULAR EDUCATION
IN THE
Lower Provinces of Bengal.

Returns
RELATING TO
NATIVE PRINTING PRESSES AND PUBLICATIONS
IN BENGAL.

A Return
OF THE
NAMES AND WRITINGS OF 515 PERSONS
CONNECTED WITH BENGALI LITERATURE,
EITHER AS AUTHORS OR TRANSLATORS OF PRINTED WORKS.
CHIEFLY DURING THE LAST FIFTY YEARS;
AND A CATALOGUE OF
BENGALI NEWSPAPERS AND PERIODICALS
WHICH HAVE ISSUED FROM THE PRESS FROM THE YEAR 1818 TO 1855;
SUBMITTED TO GOVERNMENT
BY THE REV. J. LONG,—1855. —

Correspondence
RELATING TO THE QUESTION
WHETHER THE ASSAMESE OR BENGALI LANGUAGE
SHOULD BE TAUGHT IN THE ASSAM SCHOOLS.

Report of the Director of Public Instruction
IN THE LOWER PROVINCES
FOR THE FIRST QUARTER OF 1855-56.

Calcutta:

THOS. JONES, "CALCUTTA GAZETTE" OFFICE.

1855.



Correspondence
RELATING TO
VERNACULAR EDUCATION
IN THE
LOWER PROVINCES OF BENGAL.

No. 749.

FROM

G. PLOWDEN, ESQUIRE,
Offg. Secy. to the Govt. of India,

TO

C. BEADON, ESQUIRE,
Secy. to the Govt. of Bengal,

Dated the 4th November 1853.

HOME DEPARTMENT.

SIR,

I AM directed, by the Most Noble the Governor General in Council, to transmit the accompanying copy of a Report and its enclosures, received from the late Lieutenant-Governor of the North-Western Provinces, on the success which has attended the experiment introduced in some of the Districts within the jurisdiction of those Provinces, for promoting Vernacular Education by the institution of Schools in each Tehseel on the part of the Government.

2. A recommendation has been submitted to the Hon'ble the Court of Directors to extend the measure over all the remaining Districts of the North-Western Provinces, and the opportunity has been taken strongly to impress the Hon'ble Court with the desirableness of introducing the same system through the Provinces of Bengal and Behar, and the Punjab.

B

3. Pending the orders of the Hon'ble Court, the Governor General in Council requests that the Government of Bengal will, at its earliest convenience, report its views on this highly-important subject, after such communication with the authorities subordinate to it, as may be deemed necessary.

I have the honor to be, &c.,

(Signed) G. PLOWDEN,
Offg. Secy. to the Govt. of India.

COUNCIL CHAMBER, }
The 4th November 1853. }

No. 1457 OF 1853.

FROM

W. MUIR, ESQUIRE,
*Secy. to the Govt. of the
North-Western Provinces,*

TO

G. A. C. PLOWDEN, ESQUIRE,
*Offg. Secretary to the Government of India
in the Home Department.*

FORT WILLIAM.

Dated Agra, the 4th of August 1853.

GENL. DEPT., N. W. P.

SIR,

UPWARDS of three years have now passed since measures were taken under the orders of the Hon'ble Court of Directors for the promotion of Vernacular Education in eight of the Districts of the North-Western Provinces. Sufficient time has therefore elapsed to afford grounds for an opinion as to the value of the system, and its adaptation to the purpose for which it was designed.

2nd.—During the period, two elaborate Reports have been drawn up by Mr. H. S. Reid, the Inspector General of Schools. These have been printed and published by the Government. A third Report is now under preparation and the facts, which it is intended to embody, have been collected and arranged. The present summary of the results of the

operations will be compiled from the published Reports for 1850-51 and 1851-52, and from the yet unrecorded materials of the Report for 1852-53.

3rd.—The Memoir on the Statistics of indigenous Education in the North-Western Provinces, which was printed in 1850, abundantly shows that before the commencement of these operations, there was scarcely any appreciable agency for the education of the masses. Very few adults were possessed of the mere knowledge of reading and writing, and the prospect of any improvement amongst the young, was almost hopeless. Amongst a people so grossly ignorant the Government had introduced an artificial and elaborate system of record and registration, which rendered the security of all titles to landed property dependent on the accuracy of written entries. It was evident that if ever this system, vitally affecting as it did the most cherished rights of the people was to attain consistency and truthfulness, the people must be educated so as to be in a position to avail themselves of the opportunities it offered for the protection of their privileges.

4th.—It is not an easy undertaking to show the progress of a people in learning and intelligence during a brief space of time. Acting, as the measures must, for the most part on the young, a considerable period must elapse before those who have been brought up under their influence come forward and take their place in society, and exercise a beneficial influence on the national character. We can only show that since the operations commenced, a considerably increased number of youths have been brought under instruction ; that the character of that instruction has been raised ; and that a Vernacular School literature has been created, well calculated to improve the minds of the people and evidently showing that it has that effect, by the avidity with which it is sought after by the people.

5th.—The annexed entry shows the number of Schools and of scholars

Period.	Schools.	Scholars.
Before 1850,	2014	17169
In 1850-51,	3127	28636
" 1851-52,	3329	31943
" 1852-53,	3409	36884

in Mr. Reid's eight Districts, at the four periods when an attempt was made to enumerate them. Probably the later Returns are more accurate than the earlier ones, and something therefore of the apparent increase is to be attributed to

greater fidelity of record. Still there can be no doubt that there has

been a very considerable and appreciable increase of youths under instruction.

6th.—There is every reason to anticipate that the number will hereafter increase more rapidly than it has *Vide Agra Gazette*, 22nd June 1852, p. 455. *increase more rapidly than it has*
Ditto ditto, 24th Augt. 1852, p. 555. *done.* When the effort that first
 excites the mental activity of a people is sustained in its operation, the
 movement is more effective in proportion to its duration. But a still
 further reason for anticipating a more rapid increase is from the effect
 of measures founded upon the extension of education, and which only
 came into operation from the commencement of the present year.
 When the Government had placed the means of instruction within
 the reach of the people, it was able, with justice, to require from them
 a certain elementary knowledge of literature, even in the humblest
 situations under the Government, while in the village Offices, which
 required higher attainments for the effective discharge of their duties
 a still higher standard of qualification was fixed. Under the Orders of
 Government, dated 8th June 1852, and of the Sudder Board of Revenue,
 dated 10th September 1852, all persons in Government employ are
 required to be able to read and write, whilst Putwarees and the representa-
 tives of village communities are expected to have attained some pro-
 ficiency in Arithmetic and the Mensuration of land. Since these orders
 have come into effect, there has been a sensibly increased desire
 for instruction, which will be very visible in the Statistics of future
 years.

7th.—But not only has the number of scholars increased, but the quality
 of the instruction has been greatly improved. Previous inquiry showed that
 the learning, formerly communicated to the mass of the people, by such
 means as were within their reach, was of the lowest character. It was
 mostly formal and technical, an exercise of the memory rather than
 of the understanding, communicated either orally, or in a rude written
 character (*Kaithi*.) Printed books were scarcely at all used ; and Oordoo
 was seldom taught as a language or employed as a vehicle of instruction.
 At the present time printed books are universally used ; Oordoo Schools
 are rising up in every direction ; and the Nagree or regular Hindsee
 character is rapidly taking place of the Kaithi. Mathematical studies are
 pursued with great avidity, and Geography, History and Physics, all of
 them excite much attention. These effects are of course most visible in
 the Government Tehseelee Schools, but they are also very perceptible in

the indigenous Schools. The extent to which this is the case may

Languages taught.	1851-52.		1852-53.	
	Schools.	Scholars.	Schools.	Scholars.
Persian alone, - - -	966	6164	871	5448
Oordoo with other languages, - - -	98	815	262	3848
Nagree character, - - -	471	4261	580	6676
Kaithae ditto, - - -	808	3661	445	3169

be gathered from the annexed Statement, which shows the number of indigenous Schools and Scholars, for the years 1851-52 and 1852-53, for which only the data are avail-

able. It will be thence seen that the Schools in which Persian only is taught are declining, whilst instruction in Oordoo is now very largely given. In like manner the Nagree character is rapidly taking the place of the Kaithae in the Hindee Schools.

8th.—To meet and foster the spirit thus excited, it became necessary to create a School literature. Here the greatest efforts have been made and the greatest success has been achieved. The necessity was felt for publishing a large number of Vernacular treatises, very concise and popular in their form, on all the branches of knowledge in which it was desired to give instruction. These could not be simple translations of approved English books. Even when the books were apparently best suited to the required purpose, it was necessary to alter them extensively, so as to adapt them, to the circumstances of the country and the feelings of the people. Great talent and address has been shown by the Visitor General (Mr. H. S. Reid) in this department of his labor. Sometimes he has fixed upon a few lines of Grammar, which used to be technically taught

Sarth Siddho, *vide* accompanying list No. 7, Hindee.

and sent them forthwith a practical commentary, which made them the living expositor of the structure of the language. Sometimes he

laid hold of moral precepts in themselves pregnant with much wisdom and already known to the people, but rendered more easy by a popular

Gyan Challee Bibaran *vide* accompanying list, No. 25, Hindee.

commentary. Of these he printed off large editions and placed them plentifully within the reach of the people. The prevalent taste for

Mathematics has been seized upon in its practical bearing on Land Surveying, the Mechanical Arts and Mercantile transactions. Euclid is already a favorite text book ; the Surveying Compass and Plane Table, are rapidly becoming household implements. There is not one of the 30,00,000 men who cultivate the 1,00,000,000 acres in these eight

Districts who may not be taught that the field he tills is a geometrical figure, the extent of which he ought to be able to measure.

9th.—Annexed is a list of the series of books which Mr. Reid has edited. Many of them have only just left the press and are now coming into circulation, every month adds to their number, but his subordinate Agency is also largely employed in selling the books. A price is fixed for each, a little exceeding the cost price, and the Zillah and Pergunnah Visitors are allowed a commission of 10 per cent. on all their sales. The

* No. sold in 1850-51, ..	9,113	number sold through their instrumentality is
" " 1851-52, ..	11,331	rapidly increasing,* and it may be expected
" " 1852-53, ..	16,786	still more to increase as books multiply and
Total, ..	37,230	the taste for reading extends.

10th.—Perhaps the sale of books is as good an indication as can be found of the tastes and progress of the people. The Gunit Prakash is a popular treatise on Arithmetic, according to the European method, and is published in parts. No. I., reaching to the Rule of Three, issued from the Press in February 1851. No. II., containing Fractions, Involution, and Evolution, in May 1852, and No. III., reaching to Square and Cube Root, Allegation, and Single and Double Fellowship, in Sep-

tember 1852.

	No. I. published February 1851.	No. II. published May 1852.	No. III. published September 1852.
	Price 4 As. per Copy.	Price 3 As. per Copy.	Price 2 As. per Copy.
1850-51,	20	0	0
1851-52,	516	0	0
1852-53,	489	686	398

The copies of each number sold in each year by Mr. Reid's subordinate is shown in the margin.

Two Editions of

No. I. amounting to 2,000 and 1,000 copies each, were exhausted before the close of 1852-53, and a third Edition of 5,000 copies is now on the point of issue.

11th.—So far then facts may be adduced to show the progress which has been made. The opinion of a competent judge on the present state and progress of Vernacular Education is also fortunately available. In the commencement of this year the Government of Bengal permitted the Secretary to the Committee of Public Education, Dr. F. J. Mouat, to make the tour of these Provinces. That gentleman with much public spirit undertook to visit and report upon the several Educational Institutions in these Provinces. He further undertook to examine into

the state of Vernacular Education in Mr. Reid's eight Districts, and at Roorkee, where the same system exists. Dr. Mouat's long acquaintance with the state of Education in India and the deep interest he feels in the cause, renders his opinion of the utmost value. It was favorable in the extreme and is given at full length as an enclosure of this letter.

12th.—But it is only a small commencement which has been yet made in the work. Even in Mr. Reid's eight Districts, his closest research cannot discover that more than 2,09,123 persons, out of a male population of 42,70,565 or less than 5 per cent., are able to read and to write in the most imperfect manner, while there are 22 of the Regulation Districts, in which operations, such as these, have not yet commenced. The Hill population of Kemaon and Dehra too have a claim on the Government, whilst the Saugor and Nerbudda Territories and Jaloun, have also lately come under the care of this Government. In all these parts there is a population no less teeming, and a people as capable of learning. The same wants prevail, and the same moral obligation rests upon the Government to exert itself for the purpose of dispelling the present ignorance. The means are shown by which a great effect can be produced ; the cost at which they can be brought into operation is calculated ; the agency is available. It needs but the sanction of the highest authority to call into exercise, throughout the length and breadth of the land, the same spirit of enquiry and the same mental activity which is now beginning to characterize the inhabitants of the few Districts, in which a commencement has been made.

13th.—Reverting to the scheme set forth in my predecessor's letter of April 19th 1848, paragraph 12, the Lieutenant-Governor trusts that he may be permitted to give effect to the whole scheme within the limits of the Rupees 2,00,000 of which are calculated to be requisite for its full development.

14th.—One point further requires to be noticed. Some hesitation was expressed* by the Hon'ble Court of Directors in sanctioning the appointment of a Civilian to superintend the operations as Visitor General. On this head the Lieutenant-Governor never felt the smallest doubt and the result has fully justified his expectations. No person could have brought to the task greater ability or a more ardent energy than Mr. H. S. Reid. But it is also evident that his success has been greatly owing to the position he occupied in the Service. It greatly promoted his influence with

* *Vide* para : 4 of their Despatch Public Department No. 14 of 1849, dated 3rd Oct.

the people with the Native officials, and with his brother Officers in charge of Districts.

15th.—When it is necessary to act upon multitudes of the people spread over a wide expanse of country, by motives bearing upon their civil rights, it is of the utmost importance to secure the cordial co-operation of those who are the official guardians of those civil rights. So long as the frame-work of the Indian Government is constituted, as it now is, this can be done by no one with so much effect as by a Civilian who is on habits of intimate friendship with those of his own Service, and to whom all Natives look up as to one who, on some future day, may exercise an immediate influence over their prospects and fortunes. The importance of close and active supervision cannot be too highly estimated, and if sanction be accorded to the most extended operations which are now contemplated, the Lieutenant-Governor hopes that he may be allowed to select another Visitor General, for a time at least, from such quarters as may offer the best man, without reference to the Service to which he may be attached, or the designation he may bear.

I have the honor to be, &c.,

(Signed) W. MUIR,

Secy. to the Govt. of the N. W. P.

AGRA, }
The 4th August 1853. }

(Copy.)

Vernacular Education, North Western Provinces.

THE history and progress of Vernacular Education in the North-Western Provinces, is told with so much minuteness and accuracy in the Reports published at Agra and more especially those of Mr. Reid, the Visitor General, as to render it unnecessary for me to dwell upon the detailed particulars connected with its organization and working.

It is based upon the revenue system of the Provinces under the Agra Government, confessedly the most complete and perfect in India, and its object has been to work out a scheme of national instruction, founded upon the indigenous efforts of the people themselves. The prejudices that had to be overcome, and the difficulties which encumbered the path of a more systematic order of general instruction, among a singularly suspicious, benighted, and bigoted population, rendered it absolutely

necessary to construct the novel scheme upon the pre-existing base, so as to work with materials already familiar to the people, and thus startle them as little as possible with strange objects or innovations.

The result, in my humble estimation, has been eminently successful, as I shall now proceed to show.

My first contact with a Tehseelee School occurred in the village of Roorkee, immediately adjoining the magnificent Canal Works, accompanied by Captain Oldfield, the Principal of the Engineering College, I rode over one morning quite unexpectedly to see the system in its working dress, stripped of any of the gloss that might have been thrown over it, had the visit and its object been known to or suspected by the Master or pupils. The School is beyond the circle of the Visitor General's District ; its master is of the old *regime* and not particularly bright or intelligent ; he is also deaf, almost a fatal defect in an instructor ; and yet the state of the Institution was so creditable, as to show that a system must be good which produces superior work with inferior instruments.

The School is held in a neat, open, small puckah building, the pupils sitting upon mats on the floor. The walls were hung with maps in the Hindee and Persian characters, and a black board was at one end of the apartment.

The ages of the scholars, as might have been expected, varied considerably, as did their attainments, but there was an order, regularity, and earnestness about them not to be seen in the old indigenous Schools.

The pupils exhibited in examination a fair elementary knowledge of Arithmetic and Geography ; were able to trace the course of rivers on maps, and to indicate the most important towns situated on them. Some of them demonstrated with quickness and correctly, problems from the portions of Euclid read by them, and most of them read with ease simple prose, compositions in Urdu and Hindee. They also write tolerably well and quickly. The attendance seemed on the whole to be good, and the School to be popular as well as useful. It is carefully watched over by Captain Oldfield, and is decidedly better than any purely Vernacular School I have seen in Bengal.

Most opportunely there was on the opposite side of the street an indigenous Vernacular School, busily employed in the laborious physical exertion of shouting out certain Arithmetical tables with the whole power of the small lungs of the urchins.

Upon visiting it the utmost difference was at once perceptible between it and the well-ordered Institution over the way. The bright-eyed, little fellows were squatted upon the clay floor, without order or regularity, and were repeating, in a sing-song chorus, what was first uttered with a strong nasal twang by the Master. Arithmetic was the only branch in which they exhibited any degree of proficiency, and in this one or two small boys worked out puzzling Additions and Multiplications of odd and fractional numbers with wonderful quickness and facility, but it was evidently a mere laborious effort of memory, without any attempt to expand the intellect or to educate the senses. Of Geography, Geometry or any thing else, they seemed to know nothing whatever.

The next Tehselee School I saw was at Allyghur, where the Visitor General kindly collected for me some hundred pupils from the District, some of them from Tehselee, and the remainder from ordinary indigenous Vernacular Schools, which had submitted to visitation, and had been brought directly under the operation of Mr. Reid's system.

The zillah Visitor was present, and also one of the Pergunnah Inspectors, so that I here enjoyed the advantage of a complete general review of the new and old systems at the same time.

During my long connection with Education in India, and familiarity with the attainments and appearance of the pupils of all castes and classes, I never witnessed a more gratifying and interesting scene.

Each School read and explained in succession passages from the Vernacular Readers prepared for them; answered questions in Geography; exhibited a most creditable knowledge of the Statistics and topographical features of their own Districts, and displayed a quickness and accuracy in answering exceedingly difficult questions in Geometry and Arithmetic, which I have never seen surpassed by boys of their age, for the majority of them were young. The spirit of emulation was so strong among them, that they worked against each other, and in an incredibly short period produced accurate, well-written, answers on their slates. Some of them felt aggrieved at not being more minutely and separately questioned, clamouring for a more searching examination, and the general cry from all was for more books. They had passed the standard fixed for them and were earnestly anxious to advance further.

I examined minutely the Tabular Statements of the Visitor, and am satisfied that they are drawn up with much care, and are in general most trustworthy and accurate.

All the boys were at last told to compose a letter to their parents or friends, descriptive of the day's proceedings, and many of them wrote a few simple sentences on the subject that were by no means inaccurate or inappropriate.

The difference between the new and old Schools was nearly as striking as at Roorkee, except that the boys of the latter were able to read and write.

At Agra I visited Mr. Reid's Normal School or Central Institution, as I believe it is called, as a training School for Vernacular Masters. I expected to find a much higher order of instruction and acquirement here, and was not disappointed. Although comparatively in its infancy, and containing by no means selected materials, its success has been decided and complete.

In Reading, Writing, Arithmetic, Algebra, Geometry, Geography, and History, the boys were not only well taught but had attained a larger amount of proficiency, that will, for some time, be required in teaching the pupils of the Tuhseelee Schools, to which they will hereafter be attached.

The zillah Visitor of the Agra Division, whom I saw in this School, is evidently an able Officer, and the Pundit a very superior man of his class. I was less favorably impressed with the Persian Teacher, who is not equal in energy or attainments to his co-adjutors. The pupils were clean, orderly, earnest, and attentive, and in every way superior to the indigent Native Teachers, who have no other training than that graphically described in Mr. Reid's Reports. It is impossible to exaggerate the amount of beneficial influence that will be produced by the dispersion of such a body of Teachers throughout the North-Western Provinces.

The only additions to the existing plan that I would venture to suggest are the following : —

1. The building of a model School-house in Agra, in which the arrangements of classes, studies, registers of attendance, &c., should be so managed that the Normal Students may carry away with them a knowledge of as complete a system of management in those important particulars, as can in present circumstances be attained.

2. As soon as the Normal Students have passed through the course of study indicated for them, they should, in turn, be put in charge of the studies of the younger pupils, and practically taught under the eyes of their own Teachers, the duties of their future Office.

The Agra Tehseelee School might probably be converted into a Model School for this purpose, without any diminution of its present efficiency.

From the above brief record of the result of my inspection of the Vernacular Schools referred to, it will be at once apparent that the scheme and manner of working it, meet with my entire approval. It is quite possible, as time runs on and more experience is acquired, that improvements may be introduced in the details of the system; and that in many cases the elementary instructions of the present generation may be succeeded by a higher order of acquirement. But it is no small praise of a great plan of national education, which has barely completed the third year of its existence, to record that it has not only fully and fairly attained the objects for which it was designed, as far as its limited trial will admit of, but has actually already outrun its own means of extension, for want of books and instruments of a higher order than those now in use.

In the second year of its trial, in the eight experimental Districts sanctioned, it has raised the number of boys, receiving a sound elementary education, from 17,000 to 30,000; has thrown into the Schools between 30 and 40,000 School class-books of a better kind than those heretofore in use, and has given such an impulse to the course of Vernacular Education as cannot fail, in a very few years, to produce the fruits that invariably result from a spread of knowledge in the right direction. From having witnessed the utter failure of the scheme of Vernacular Education adopted in Bengal, among a more intelligent, docile, and less prejudiced people than those of the North Western Provinces, I am much more struck with the real solid advance and firm root taken by Mr. Reid's system than he appears to be himself, in the modest estimate of its merits and measure of success recorded in the 158, 159 and 160 pages of his second Report.

The mention of the name of the Visitor General leads me to record the very high estimate that I form of the energy, zeal, ability, and rare tact and discretion with which he has worked out his scheme. His enlarged and liberal views, well-stored mind, and indomitable perseverance, have accomplished more in three brief years than a quarter of a century of less active and well-directed exertion would have attained.

I am convinced that the scheme above referred to is not only the best adopted to leaven the ignorance of the agricultural population of the North-Western Provinces, but is also the plan best suited for the Vernacular Education of the mass of the people of Bengal and Behar.

It can be efficiently worked out at a smaller cost than any other scheme ; it contains nothing to shock the prejudices or rouse the passions of an ignorant people ; it includes in its practical introduction an admirable system of check and supervision, and its whole organization is so simple and complete as in my humble estimation to merit immediate extension in the North-Western Provinces, and gradual introduction into Bengal and Behar.

(Signed) F. J. MOUAT, M. D.
Secy., Council of Education.

Calcutta,
4th June 1853. }

(True Copy.)
(Signed) W. MUIR,
Secy to Govt. N. W. P.

(COPY.)

APPENDIX G., STATEMENT I.

List of Hindee, Urdu, and Persian Publications which have issued from the Presses.

No. of Book.	Names of Books.	Subjects.	No. of Edition.	No. of Copies.	Names of Printing Presses.
1	Akshara Dipika, - Ditto, -	HINDEE. A Hindee Primer and Spelling Book, - Arithmetic in Hindee, up to Rule of Three, - Ditto Single and Double Rule of Three, Fractions, Involutions, and Evolutions, - Ditto Practice, Single and Compound, Interest, Barter, Profit and Loss, Allegation, Fellowship, - A moral Tale, detailing passages in the life of an upright Lumbardar (in Hindee,) - A village Tale, explanatory of Revenue Provisions and legal terms, &c., - An Extract from a Sanskrit Grammar, in common use, carefully corrected; with Hindee Commentary	1st	1,500	Sekundra Press.
	Ditto, -		2nd	2,000	Ditto.
	Ditto, -		3rd	3,000	Ditto.
2	Gunit Prakash, Part I., - Ditto, -		1st	2,000	Ditto.
	Ditto, -		2nd	1,000	Ditto.
	Ditto, -		3rd	5,000	Ditto.
3	Gunit Prakash, Part II., - Ditto, -		1st	1,000	Ditto.
	Ditto, -		2nd	3,000	Allahabad Mission Press.
4	Gunit Prakash, Part III., - Ditto, -		1st	2,000	Sekundra Press.
5	Dhurun Sing-ka-brittant, - Ditto, -		1st	2,000	Masdurul Nawadir.
	Ditto, -		2nd	2,000	Sekundra Press.
6	Surajpoor-ki-kahani, - Ditto, -		3rd	2,000	Ditto.
	Ditto, -		1st	3,000	Sekundra Press.
5	Ditto, -		2nd	2,000	Ditto.
6	Ditto, -		3rd	1,000	Ditto.
	Ditto, -		4th	5,000	Agra Jail Press.
7	Sarth Siddhoo, - Ditto, -		1st	1,000	Jami Jamshed Press.
	Ditto, -		2nd	1,000	Ditto.

8	Buddur Vidyddwot, - Ditto, - - -	{ Extracts from Sanskrit Poetry, with Hindee Commentary, on the advantages of Learning, &c., - - - }	1st 2nd	1,000 1,000	Sekundra Press. Ditto.
9	Putra Malika, - Ditto, - - -	{ Letter Writer, - - - }	1st 2nd	2,000 1,000	Jami Jamshed Press, Agra. Sekundra Press.
10	Mahajani Sar, -	{ Abstract of Mahajans Accounts, in the Surrafi character, - - - }	1st	1,000	Jami Jamshed Press.
11	Mahajani Sar dipika, Ditto, - - -	{ Key to the above, in Nagri character, - - }	1st 2nd	500 500	Ditto. Ditto.
12	Kahetra Chandrika, Ditto, - - -	{ Mensuration, - - - }	1st 2nd 3rd	1,000 1,000 2,000	Jami Jamshed Press. Sekundra Press. Ditto.
13	Bhasha Chandro Daya, Ditto, - - -	{ Grammar, - - - }	1st 2nd	1,000 1,000	Jami Jamshed Press. Sekundra Press.
14	Lilavati, Part I, Ditto, - - -	{ Hindi Treatise on Arithmetic, - - - }	1st 2nd	1,000 1,000	Jami Jamshed Press. Sekundra Press.
15	Lilavati, Part II, Ditto, - - -	{ Ditto, - - - }	1st 2nd	1,000 1,000	Jami Jamshed Press. Sekundra Press.
16	Bika Gunit, Part I, Ditto, - - -	{ Euclid, Books 1 and 2, - - - }	1st	2,000	Ditto.
17	Ditto, Part II, Ditto, - - -	{ Euclid, Books 3 and 4, - - - }	1st	2,000	Ditto.
18	Vidyankur, - - -	{ Rudiments of Knowledge and Introduction to the Sciences, - - - }	1st	3,000	Ditto.
19	Hisan opdeah, - - -	{ Advice to Cultivators and Zemindars, expla- nation of Settlement and Annual Papers, - }	1st 2nd	2,000 5,000	Sekundra Press. Agra Jail Press.
20	Alashi our divalgon-ka-up- deah, - - -	{ Advice to the Lazy, - - - }	1st	1,000	Sekundra Press.
21	Khugolsar, - - -	{ Epitome of the Solar System, - - - }	1st	2,000	Ditto.
22	Shadhi-dapeen, - - -	{ Advice regarding Cleanliness, - - - }	1st	2,000	Sekundra Press.
23	Balbodhi, - - -	{ Easy reading Lessons, - - - }	1st	1,000	Ditto.
24	Gyan Chalisa, Ditto, - - -	{ 40 Moral Couplets, in Vernacular Verse, Ditto, - - - }	1st 2nd	2,000 2,000	Ditto. Ditto.
25	Gyan Chalisa Bibaran, - - -	{ Same, with a Commentary, - - - }	1st	1,000	Agra Jail Press.
26	Samaya Prabodhi, - - -	{ Explanation of time,—the Calendar, - - }	1st	1,000	Sekundra Press.
27	Shala-paddhata, - - -	{ Sanskrit and Hindee Teacher, - - - }	1st	1,000	Ditto.
28	Chitsakari Sar, - - -	{ Elements of Linear Drawing, - - - }	1st	2,000	Allahabad Mission Press.
				94,000	

Appendix G., Statement I.—(Continued.)

No. of Book.	Names of Books.	Subjects.	No. of Edition.	No. of Copies.	Names of Printing Presses.
1	Mubadi-ul-hisab, Part I.,	{ Arithmetic, up to Rule of Three, - }	1st	1,000	Sekundra Press.
2	Ditto, - Part II.,	{ Ditto, up to Evolution, - }	2nd	2,000	Ditto.
3	Ditto, - Part III.,	{ Ditto, up to Double Fellowship, - }	1st	3,000	Ditto.
4	Misbat-al-Masahut, -	{ Mensuration, - - - - - }	1st	5,000	Roorkee C. E. C. Press.
	Ditto - - - - -	{ A village Tale, explanatory of Revenue Provi-	2nd	1,000	Ditto.
5	Surajpoor-ka-kissah, -	{ sions and legal terms, - - - }	1st	2,000	Musdur-ool-Naivadir Press.
6	Dhurum Sing-ka-kissah, -	{ Passage in the life of an upright Zemindar, - }	1st	3,000	Ditto.
7	Kuwaid-ul-Mubtuda, -	{ Urdu Grammar, - - - - - }	1st	2,000	Sekundra Press.
8	Pandnamah-kasht-karan, -	{ Advice to Cultivators and Zemindars of	1st	2,000	Musdur-ool-Naivadir Press.
	Muzhur-i-kudrut, -	{ Revenue and Settlement papers, - - - }	1st	2,000	Ditto.
10	Khalasie-Nizam-shamsi, -	{ Natural Theology, - - - - - }	1st	2,000	Ditto.
11	Khalasie-Tawarekh-i-Hind, -	{ Epitome of the Solar System, - - - }	1st	2,000	Ditto.
12	Shari-ul-talim, - - - -	{ Abstract of Indian History, - - - }	1st	1,000	Ditto.
13	Kissah-i-subbudhi-kubudhi, -	{ Persian Teacher's Manual, - - - }	1st	2,000	Asadul-Ukhbar Press.
	Hakaik Manjudat, - - -	{ Detailing the career of an industrious, and of	1st	1,000	Ditto.
14	Inshai Khirud Ufroz, -	{ an idle Youth, - - - - - }	1st	3,000	Ditto.
	Inshai Chirunji lal, -	{ Rudiments of Knowledge and Introduction to	1st	1,000	Ditto.
16	Tushreeer-ul-Ukhtkar, Part I.,	{ the Sciences, - - - - - }	1st	1,000	Ditto.
17	Jabi-o-mukabala, Part I.,	{ An Urdu Letter Writer, - - - - - }	1st	500	Ditto.
18	Ditto, - Part II., - - -	{ Euclid, Books 1 and 2, - - - - - }	1st	3,000	Sekundra Press.
19		{ Algebra, up to Simple Equations, conclusive, - }	1st	2,000	Ditto.
		{ Ditto, up to Geometrical Progression, - - - }	1st	2,000	Ditto.

20	Talim-i-nafe, Part I., - - -	{ Urdu version of Mr. H. C. Tucker's Selections from Tod's "Hints on Self Improvement," an amended re-print, - - - }	1st	5,000	Asad-ul-Ukhbar Press.
21	Ditto, Part II., - - -	"Elements of Linear Drawing, - - -"	1st	5,000	Ditto.
22	Asul-i-nak'kashi, - - -	Urdu Books, - - -	1st	2,000	Nurul-Absar Press.
		PERSIAN.		58,000	
1	Khulassai Lamaal-i-kumur, - - -	A Letter Writer, - - -	1st	1,500	Asad-ul-Ukhbar Press.
2	Kisshah Sadik Khan, - - -	Persian version of the Kisshah-i-Dhurum Sing, - - -	1st	3,000	Ditto.
3	Kisshah Shamsabad, - - -	{ Persian version of the Kisshah-i-Suruyipoor, - - - }	1st	3,000	Ditto.
4	Bab-i-Hushtum Gulistan, - - -	{ The 8th Chapter of the Gulistan, with an Urdu translation, - - - }	1st	1,500	Ditto.
		URDU AND HINDEE.		9,000	
1	Urdu Adarah, - - -	{ An Urdu Primer, in Hindee text, - - - }	1st	500	Jami-Jamshed Press.
	Ditto, - - -	{ Mode of writing Weight, Measures, and Sums - - - }	2nd	1,000	Sekundra Press.
2	Dehali Dip, - - -	{ of Money in Persian and Hindee figures, - - - }	1st	2,000	Ditto.
				3,500	

APPENDIX G., STATEMENT II.

Showing Number of Maps and Illustrated Prints, published.

Names of Maps.	No. of Edition.	No. of Copies.	Names of Printing Presses.
HINDEE.			
Agra District,	1st	200	Jami Jamshed Press.
Allypurg District,	1st	200	Ditto.
Bareilly District,	1st	100	Ditto.
Pilibheet, portion of ditto,	1st	100	Ditto.
Etawah District,	1st	200	Ditto.
Mynpoory District,	1st	200	Ditto.
Muttra District,	1st	200	Ditto.
Shajehanpore,	1st	200	Ditto.
North-Western Provinces,	1st	500	Nurul-Absar Press
The World,	1st	3,000	Sekundra Press.
URDU.			
Agra District,	1st	300	Jami Jamshed Press.
Allypurg District,	1st	200	Ditto.
Bareilly District,	1st	200	Ditto.
Etawah District,	1st	200	Ditto.
Mynpoory,	1st	900	Jami Jamshed Press.
Muttra,	1st	200	Ditto.
Shajehanpore,	1st	200	Ditto.
Agra Division,	1st	500	Sekundra Orphan Press.

North-Western Provinces, -	-	-	-	-	-	1st	500	Nurul Abeer Press.
The World, -	-	-	-	-	-	1st	1,000	Sekundra Orphan Press.
HINDEE AND URDU.								
Huzoor Tahsil, Pergunnah, -	-	-	-	-	-	1st	1,000	Jami Jamshed Press.
Agra District, -	-	-	-	-	-	1st	500	Ditto.
Asia, -	-	-	-	-	-	.....	98,000	
Total, -	-	-	-	-	-			
LITHOGRAPHED PRINTS OF ANIMALS, HINDEE AND URDU.								
Zebra, -	-	-	-	-	-	1st	21,000	These Prints are copies of those published by the S. D. U. K. The explanatory is in either Hindee or Urdu : they were published at the Agra College Press.
Newfoundland Dog, -	-	-	-	-	-			
Horse, -	-	-	-	-	-			
Boa Constrictor, -	-	-	-	-	-			
Peacock, -	-	-	-	-	-			
Cow, -	-	-	-	-	-			
Hippopotamus, -	-	-	-	-	-			
Lion, Elephant, -	-	-	-	-	-			

APPENDIX G., STATEMENT III.

Books in the Press.

No. of Book.	Names of Books.	Subjects.	No. of Edition.	No. of Copies.	Names of Printing Presses.
HINDU.					
1	Bij Gunit, Part I.,	Algebra up to Simple Equations,	1st	2,000	Sekundra Press.
2	Ditto Part II.,	Algebra Geometrical Progression,	1st	2,000	Ditto.
3	Mapa Prabandhi,	Treatise on Khushra Measurement,	1st	5,000	Ditto.
4	Kalvidya,	Mechanics,	1st	2,000	Ditto.
5	Dhurm Sing-ka-brittant,	Passages in the life of an upright Zemindar,	4th	2,000	Musdur-ul-Nuwadir Press.
6	Buddhi Phalodaya,	Career of an industrious and of an idle Scholar,	2nd	2,000	Sufdar Alie Press.
7	Patra Malika,	Letter Writer,	3rd	2,000	Muthura Press.
		Total,	.....	17,000	
URDU.					
1	Tuhair-ul-Uktidur, Part I.,	Euclid, books 1 and 2,	1st	3,000	Sekundra Press.
2	Ditto, Part II.,	Euclid, books 2 and 3,	1st	3,000	Ditto.
3	Maftah-ul-Kinva'id,	English Grammar in Urdu,	1st	1,000	Ditto.
4	Tawarekh-i-Hind,	History of India,	1st	3,000	Nurul Absar Press.
5	Guldustah-ul-Akhlaq,	Moral Reading Book,	1st	3,000	Ditto.
6	Khyalut-i-Suraya,	Selections from Sterne's Reflections,	1st	3,000	Asud-ul-Akhbar Press.
7	Tawarekh-i-Bangalah,	History of Bengal,	1st	1,000	Nurul Absar Press.
8	Hasilat-i-Tuhair Uktedas,	Deductions from First 4 books of Euclid,	1st	1,000	Musdur-ul-Nuwadir Press.

9	Jugrafe-i-hind, - - -	Geography of India, - - -	- - -	1st	3,000	Asad-ul-Akhbar Press.
10	Tuulis-ul-lughat, - - -	Urdu, Hindee and English Vocabulary, - - -	- - -	1st	3,000	Sekundra Press.
		Total, -	-		24,000	
		PERSIAN.				
1	Pundnamah-i-kaashit kārān, -	Advice to Zemindars and Cultivators, -	-	1st	2,000	
2	Muntakhib-ool-Unwari Sohail-lee, - - -	{ Selections from Anwar Sohailee, with Urdu version, - - - }	-	1st	2,000	
3	Khujalut-us-Sanaye, - - -	Selections from Sterne's Reflections, -	-	1st	5,000	
		Total, -	-	.....	9,000	

(True Copy.)

(Signed)

W. MUIR,

Secy. to Govt. N. W. P.

Minute

BY THE

MOST NOBLE THE GOVERNOR GENERAL OF INDIA,

Dated the 25th October 1853 ; Concurred in by the Members of Government.

1. FIVE years ago, I had the honor of recommending to the Hon'ble Court of Directors, a scheme prepared by the Lieutenant-Governor of the North-Western Provinces, for the promotion of Vernacular Education, by the institution of Schools in each Tahseel on the part of the Government. The scheme which was designed ultimately for the whole of the 31 Districts within the jurisdiction of the Lieutenant-Governor, was limited by His Honor for the time to eight of these Districts.

The Hon'ble Court was pleased to accede to the recommendation of the Government in the Despatch No. 14, 3rd October 1849, and the scheme was thereafter carried into effect.

2. Three years have since elapsed, and I now submit to my Hon'ble colleagues, with feelings of genuine satisfaction, a Despatch, in which the late Lieutenant-Governor announced to the Supreme Government, the eminent success of this experiment, and asked that the scheme of Vernacular Education should now be extended in its full integrity to all the Districts within the jurisdiction of the Government of the North-Western Provinces.

3. I forbear from repeating the statements recorded in this Despatch, or reiterating the reasons which the Lieutenant-Governor has adduced in favor of the proposal which he has made. These are clearly stated, and so forcibly urged, that I would avoid the risk of weakening their effect by repetition. The conclusion, however, of His Honor's representations I desire to quote at large—alluding to the Districts in which the Government Schools have not yet been established, Mr. Thomason has said :—

“ In all these parts there is a population no less teeming, and a people as capable of learning. The same wants prevail, and the same moral obligation rests upon the Government to exert itself for the purpose of dispelling the present ignorance. The means are shown by which a great effect can be produced, the cost at which they can be brought into

operation is calculated, the Agency is available. It needs but the sanction of the highest authority to call into exercise, throughout the length and breadth of the land, the same spirit of inquiry and the same mental activity, which is now beginning to characterize the inhabitants of the few Districts in which a commencement has been made."

4. The sanction which the Lieutenant-Governor in these words soli-

Para. 12.

cited for an increase of the means which experience has shown to be capable of producing such rich, and early fruit, I now most gladly and gratefully propose. And while I cannot refrain from recording anew, in this place, my deep regret that the ear which would have heard this welcome sanction given with so much joy, is now dull in death. I desire at the same time to add the expression of my feeling, that even though Mr. Thomason had left no other memorial of his public life behind him, this system of general Vernacular Education, which is all his own, would have sufficed to build up for him a noble and abiding monument of his earthly career.

5. I beg leave to recommend in the strongest terms to the Hon'ble Court of Directors, that full sanction should be given to the extension of the scheme of Vernacular Education to all the Districts within the jurisdiction of the North-Western Provinces with every adjunct which may be necessary for its complete efficiency.

6. I feel that I should very imperfectly discharge the obligations that rest upon me as the Head of the Government of India, if with such a record before me as that which has been this day submitted to the Council, I were to stop short at the recommendation already proposed.

These will provide for the wants of the North-Western Provinces; but other vast Governments remain, with "a people as capable of learning" as those in Hindoostan, and "a population" still more "teeming." There too the "same wants prevail, and the same moral obligation rests upon the Government to exert itself for the purpose of dispelling the present ignorance."

Those wants ought to be provided for: those obligations ought to be met.

7. Allusion is made by the Secretary to the Council of Education, in his Report on the Vernacular Schools in the North-Western Provinces, to "the utter failure of the scheme of Vernacular Education adopted in Bengal among a more intelligent, docile and less prejudiced people than those of the North-Western Provinces;" but he adds the encourag-

ing assurance that he is "convinced that the scheme above referred to, is not only the best adapted to leaven the ignorance of the agricultural population of the North-Western Provinces, but is also the plan best suited for the Vernacular Education of the mass of the people of Bengal and Behar."

Since this is so, I hold it the plain duty of the Government of India, at once to place within the reach of the people of Bengal and Behar, those means of Education which, notwithstanding our anxiety to do so, we have hitherto failed in presenting to them in an acceptable form, but which we are told upon the experienced authority of Dr. Mouat, are to be found in the successful scheme of the Lieutenant-Governor before us,

8. And not to Bengal and Behar only. If it be good for these, it is good also for our new subjects beyond the Jumna. That it will be not only good for them but most acceptable to them, no one can doubt who has read the Reports by Mr. Montgomery and other Commissioners upon indigenous Education in the Punjaub, which showed results that were little anticipated before they were discovered.

9. If my Hon'ble colleagues concur, as I feel very confident they will, in the views expressed in this Minute, a copy of it, together with copies of the letter of the Lieutenant-Governor, and its enclosures should be sent to the Government of Bengal and to the Chief Commissioner of the Punjaub, with a request that they would, at their earliest convenience, submit their views upon this vitally important subject, after such communication with others as they may think necessary.

10. It only remains to advert to the question of expense. The cost of the entire scheme for the provinces under the authority of the Lieutenant-Governor, is something more than two lakhs of Rupees.

It may safely be calculated that the Punjaub and Bengal together, will not cost more than double that sum.

This expenditure has been more than provided for already, by the recent death of Benaik Rao, whereby a clear addition of seven lakhs of Rupees has been given to the Annual Revenues of the Government of India.

Were it otherwise, it would still be the undoubted duty of the Government to provide. Until lately the financial condition of India for many years past has required that the Government should observe a prudent caution in every advance it made, even for the best of purposes, and upon the straightest road.

Financial considerations no longer shackle the progress of the Government.

Wherefore it is more than ever before its duty, in every such case as this, to act vigorously, cordially, promptly.

(Signed) DALHOUSIE.

25th October 1853.

No. 569.

FROM

THE SECRETARY TO THE GOVERNMENT OF BENGAL,

TO

THE SECRETARY TO THE COUNCIL OF EDUCATION.

Dated Fort William, the 19th November 1853.

GENERAL EDUCATION.

SIR,

Letter from the Offg.
Secy. to the Govt. of India,
Home Depart., No. 749,
dated 4th Nov. 1853,
with one enclosure.

I AM directed by the Most Noble the Governor of Bengal to forward, for the information of the Council, a copy of the documents noted in the margin, on the subject of Vernacular Education, and to request that the Council will furnish the outline of a plan, based on the information contained in Mr. Reid's printed Reports, and in those of Mr. Adam, and corrected by the experience gained from past operations of a similar character, but on a much smaller scale and without adequate supervision in the regulation Districts of Bengal, Behar and Orissa, such as may appear to the Council best calculated to answer the object proposed by the Government of India, and to provide the most efficacious means of founding and maintaining a sound and well-adapted system of Vernacular Instruction in *all* the provinces under this Government.

2. A copy of the above-mentioned papers has been furnished to each of the Commissioners, and they have been requested to afford the Council such information as they possess on the subject.

I have the honor to be, &c.,

(Signed) C. BEADON,

Secy. to the Govt. of Bengal.

No. 1689.

FROM

THE SECRETARY COUNCIL OF EDUCATION,

To

W. GREY, ESQUIRE,

Secretary to the Government of Bengal,

Fort William, 9th September 1854.

SIR,

I HAVE the honor, by direction of the Council of Education, to submit for the consideration of His Honor the Lieutenant-Governor, their proceedings, with reference to the great question of Vernacular Education.

2. The papers on the subject may readily be classed under two great divisions ; the former of these is closed by the draft of a letter by Dr. Mouat, written before the views of the Most Noble the Governor General were announced, and when the funds for the extension of Vernacular Education were considered very limited ; the latter consists of the Minutes of the Council, after His Lordship's intentions were known, and after the Hon'ble F. J. Halliday, had, as one of the Members, recorded his opinions* on the subject.

3. The first division is now chiefly valuable as containing the history of the question. The details of the scheme suggested in Dr. Mouat's letter are now, from altered circumstances, inapplicable, but it has still been considered advisable to forward the letter in its integrity.

The Hon'ble Sir James Colville.
The Hon'ble J. P. Grant.
H. Ricketts, Esquire.
C. Allen, Esquire.
Dr. J. Jackson.
Ramgopal Ghose, Esquire.
Ramapersaud Roy, Esquire.
H. Woodrow, Esquire.

4. The second division contain the Minutes of all the Members of the present Council, as enumerated in the margin, from which it will appear, that a wide difference of opinion exists on the important question of grants

in aid and Native Inspectors.

5. On one point, however, the Council are unanimous. They refer the whole question to His Honor the Lieutenant-Governor, with a

* This Minute is not printed among the following Minutes of the Council as it is contained in the letter from the Government of Bengal to the Secretary to the Government of India, in the Home Department, No. 525, dated the 16th November 1854, which will be found at page 65.

strong expression of their opinion, that a subject so vast can only be adequately carried out by the resources of Government.

I have the honor to be, &c.,

(Signed) H. WOODROW,
Secretary, Council of Education.

No.

To

CECIL BEADON, Esquire,
Secretary to the Government of Bengal.

SIR,

THE subject of Vernacular Education in Bengal having occupied much of the time and attention of the Council of Education since the Schools devoted to it were transferred to their superintendence in April 1852, I am directed by that body to submit for the information and orders of Government the following Report regarding it :—

2. A careful study of the periodical Reports furnished by the Board of Revenue, and published in the Annual Volume
Sources of information. recording the progress of Education in Bengal, having shown that, from various causes, the Vernacular Schools instituted in 1844, had failed to produce the effects anticipated, the first care of the Council was to endeavour to ascertain the exact state of the Institutions committed to their charge, and if possible, to discover the real cause of their failure.

3. To effect these objects, a Circular was addressed to all Collectors in charge of Vernacular Schools, requesting them to furnish the Council with such information as would put them in possession of the actual state of the Institutions referred to.

The Circular in question forms the first Appendix to this communication, and a tabular Statement of the results of the inquiry, the second.

4. Before taking any further steps in the matter, the Council were anxious to ascertain the state of Vernacular Education in the North-Western Provinces, where a new plan had been introduced by the Lieutenant-Governor which had been in operation for more than two years, and of the result of which a very favorable Report had been made by Mr. Reid, the Visitor General.

5. The Secretary to the Council accordingly, among other objects, was directed during his visit to the North-Western Provinces, with the

sanction of the Honorable the Lieutenant-Governor, to inspect and report upon such of the Tahseelee Schools as lay in his route.

This Report is also appended to the present communication.

6. Having thus collected the materials necessary for the purpose, the Council proceed to take a general review of the existing state of Vernacular Education, and of the measures which they recommend to place it in a more favorable position, than it has heretofore occupied in Bengal.

General division of
present state of Vernacu-
lar Education in Bengal.

7. It is now so generally acknowledged that the Education of the great body of a people must be through the medium of their own Vernacular language; that the Council accept it as a truth that needs no discussion, since all men are agreed upon it.

8. The earlier efforts of the late General Committee of Public Instruction were, for reasons detailed in their published Reports, chiefly directed to the promotion and encouragement of English Education.

The instruction of the learned classes of the Mahomedans and Hindoos in their ancient languages and literature, was provided for in the Mudrissa and Sanscrit College to which they were, as the subsequent course of events has proved, wisely and properly confined.

9. The subject of Vernacular Education was not, however, entirely overlooked.

Mr. Adams was deputed in 1834 to examine into the state of Education generally in certain Districts of Bengal and Behar, with a view to suggest "the possibility and means of raising the character and enlarging the usefulness of any single Institution or of a whole class."

10. That gentleman furnished three detailed and very valuable Reports upon the subject, which were published under the direction of the late General Committee of Public Instruction in 1835-36 and 38, respectively.

11. The result of the investigation of Mr. Adams was to show that the great mass of the population was in a deplorable state of ignorance; that an abundance of indigenous Vernacular Schools existed in the lowest possible state of inefficiency, but that a great desire for instruction existed among the people at large.

12. He submitted in his third Report a detailed plan for the extension and amelioration of Education, founded upon the basis of turning to the best account the existing Institutions of the country.

He believed "that so to employ them would be the simplest, the safest, the most popular, the most economical, and the most effectual plan for

giving that stimulus to the native mind which it needs on the subject of Education, and for eliciting the exertions of the natives themselves for their own improvement, without which all other means must be unavailing."

13. The scheme of Mr. Adam was not adopted at the time, because the means of carrying it into effect,—money, masters and books—were not available.

It was however deemed more desirable in the first instance to concentrate the measures adopted for Education to instruction in English for the higher classes and to form Nurseries for the training of School-masters and others, to raise up a class of educated Bengalees, who would naturally, and without any violent change, displace by degrees the existing incompetent teachers.

14. A similar view was inculcated in the Minute of the late Earl of Auckland, published in the Annual Education Report for 1839-40. This view is contained in the 6th paragraph of the very valuable review of public instruction referred to.

15. In this state the matter remained until December 1844, when it was intimated to the Sudder Board of Revenue, that "the Right Hon'ble the Governor of Bengal has determined to sanction the formation of Village Schools in the several Districts of Bengal, Behar, and Orissa, in which sound and useful elementary instruction may be imparted in the Vernacular language."

16. The number of Schools was limited by the funds at the disposal of the Government to 101, to each of which a Master was to be appointed capable of giving instruction in "Vernacular Reading and Writing, Arithmetic, Geography, and the Histories of India and Bengal."

17. The working of the scheme was placed in the hands of the Revenue Authorities, and the distribution of the Schools was indicated according to the following scale:—

Patna Division,	...	...	...	...	14	Schools.
Bhaugulpore „	...	...	...	.....	17	„
Moorshedabad „	...	...	...	...	17	„
Dacca „	...	...	...	.....	15	„
Jeasore „	...	...	...	...	19	„
Cuttack „	...	...	...	.....	11	„
Chittagong „	...	...	...	...	8	„

Total, ... 101 Schools.

The Schools were to be situated in the most populous places. Masters and books were to be furnished by the Council of Education ; a uniform system of instruction was to be furnished by the Inspector of Schools, and the Institutions were to be visited, at least once a year, by the Collectors in their several Divisions.

Annual Reports were to be furnished by the Revenue Commissioners through the Board to the Government.

A small Schooling-fee was directed to be levied ; and all pupils were to pay the full value of the books supplied from the Public Stores.

18. A brief Abstract of the history of this scheme, compiled from the published records is appended to this communication.

From this Statement it will be seen that in the opinion of most of the Officers connected with them, the Schools have failed to acquire the confidence of the people and the greater number of them have been closed ; the whole number now in existence being 34, situated as follows:—

Jessore Division.

Bishenpore.	Mankoondoo.
Sonamokee.	Ooterparah.
Burra Jagolee.	Magoorah.
Chota Jagolee.	Wajilpore.
Culna.	Moneerampore.
Boinche.	Rajpore.
Kone Nuggur.	Barripore.

Bhaugulpore Division.

Monghyr.	Maldah Sudder Station.
Sheekpore.	Sheebgunge.
Tegrah.	

Cuttack Division.

Kendrapara.	Bhudruck.
Mohasingpore.	Midnapore.
Poorea.	Gugnessur.
Khoordah.	Lukheenauth.
Balasore.	

Moorshedabad Division.

Sydabad.
Kandee.

Hateempore.
Bograh.

Patna Division.

Buxar.

Dacca Division.

Nusseerabad.

19. The cases of this failure are variously stated by different reporters, and in some instances were of a purely local nature.

The leading defect of the system appears to the Council to have been in the unsuitable nature of the agency employed to carry the scheme into effect. The Revenue system of Bengal does not afford, particularly in its subordinate Native Agency, the great bond between the people and the ruling authorities that exists in the tahsildaree system of the North-Western Provinces. Again, the difficulty of inspection in Bengal, and the consequent infrequency of the visits of the Collector or the Commissioner practically removed the Schools beyond the reach of efficient supervision and control.

The course and plan of study adopted does not appear to have been acceptable to the people, who, in some places, are stated to have preferred their own Village Schools with all their imperfections, to those instituted by the Government.

The great and increasing demand for English Education among the better classes of the rural population in many parts of Bengal has also, in a great measure contributed to the ill-success of the Government Vernacular Schools.

The failure or success of the same Schools in the same places, particularly at Sudder Stations, has also, in some cases, been due to the personal interest or otherwise taken in them by the Collectors, and the energy and efficiency of the Masters employed.

20. Upon the whole, the Council are of opinion that it is not advisable to continue the present system, and recommending that all existing Schools, where the number of Schools is below 20, be closed.

Closing the existing
Schools.

21. In suggesting this course, the Council are by no means insensible of the great and manifest advantages of educating the great mass of the people, and of the policy and necessity of providing the means for the accomplishment of so philanthropic and national an object.

22. They quite concur, however in the opinion expressed by the late Earl of Auckland, that when any such scheme comes to be tried "the arrangements for introducing it, should be on a liberal and effective scale, and that it ought not to be undertaken at all until the Government is satisfied that it has, at command, a thoroughly zealous and qualified superintendence."

23. The Council are moreover of opinion, that any scheme of Vernacular Education for Bengal to be successful, must be based upon the existing Institutions of the country.

24. The labours of Buchanan, Hamilton, the Serampore Missionaries, Mr. Adams and others have shown that there has existed from time immemorial a desire on the part of the better classes of the village communities for some sort of Education; that it is one of the most limited and restricted order; and that the Teachers are as a class ignorant and miserably inefficient, is generally acknowledged; still the Village School, with all its imperfections, is a time-honored Institution, and it is believed, that the best means of rendering Vernacular Education generally acceptable, will be gradually to improve the character and extend the benefits of the indigenous Patshalas.

25. The Council do not pretend to hope that any real or permanent improvement in the existing Gooroomahosoy's or Native School-masters, will be produced by the adoption of a better class of books, or a more perfect system of instruction.

But they confidently believe, that by the establishment of model Vernacular Schools, the introduction of systematic instruction by well-selected books, constant visitation, and the spreading abroad of the large number of Natives educated in Colleges and Zillah Schools, the old order of ignorant teachers will soon be replaced by men of a higher stamp; and that a steady and solid advance in Vernacular Education will thereby, ere long, be produced.

26. If there existed in Bengal the same Revenue system as that of the Agra Government, and a class of subordinate Officers corresponding to the Tahsildars, the Council believe that the immediate in-

troducton of Mr. Thomason's successful plan would be the best that could be devised.

27. The leading features of that plan appear, however, to be as applicable to Bengal, as they have been proved to be to the Agra Districts in which it has been introduced.

28. They are a general controlling authority, subordinate visiting agency; the introduction of a better class of books, and a suitable system of rewards for such indigenous Schools as submit to inspection and visitation.

The Tahsili School again fulfils, in a great measure, the purposes of a Model School for the District in which it is placed.

29. The education of a Bengalee child usually begins at five or six years of age, and lasts for about five years.

The following abstract of the nature and extent of this course of Education, is taken from the first Report of Mr. Adams :—

In this time they begin with tracing letters with their fingers on a sand board, or the floor; they then proceed to writing with a reed pen on a palm leaf: learn letters and words, with Tables of Numeration, Money, Weight, and Measures, and the correct mode of writing the distinctive names of persons, castes, and places.

They subsequently acquire the elementary Rules of Arithmetic, with the simplest cases of the Mensuration of land, and commercial and agricultural Accounts, together with the modes of address proper in writing letters to different persons. Up to this stage, the pupil writes with ink made of charcoal, which rubs out, and with a reed pen held in the fist.

The last stage of this course of Education is writing with lamp-black ink on paper, and further instruction in agricultural and commercial Accounts, and in the composition of letters. In country places the Rules of Arithmetic are chiefly applied to agricultural, and in towns, to commercial accounts.

The whole of this limited course is taught orally, and varies according to the ability of the Teacher, for printed books are not employed. The imperfections of the plan can therefore be readily imagined.

They are thus summed up by Mr. Adams :—" The scholars are entirely without instruction, both literary and oral, regarding the personal virtues and domestic social duties. The Teacher in virtue of his character, or in the way of advice, or reproof, exercise no moral influence on the character of his pupils.

“ For the sake of pay, he performs a menial service in the spirit of a menial. On the other hand, there is no text or School-book used containing any moral truths or liberal knowledge, so that Education being limited entirely to Accounts, tends rather to narrow the mind and confine its attention to sordid gain, than to improve the heart and enlarge the understanding. This description applies, as far as I at present know, to all indigenous Elementary Schools throughout Bengal.”

30. In the interior of Bengal, and even within the limits of the 24-Pergunnahs where English Education is unknown, the system described by Mr. Adams is that still in existence.

31. The plan for remedying this, and for advancing the character and quality of Vernacular Education which the Council propose for adoption, is an extension of the system introduced in 1818 by the Calcutta School Society.

This very meritorious and useful body, regarding whose history and proceedings comparatively little is now known, introduced many great and obvious improvements in the course of instruction and management of the indigenous Schools of Calcutta to which their labours were limited.

They substituted printed for manuscript books, reduced to order and system the elementary instruction given, and introduced the study of Geography and of moral truths and observations.

The teaching of boys in classes was first instituted by them in Vernacular Schools, but the chief feature of excellence of their plan was the organization of a regular system of superintendence and visitation.

A Pundit and a Sircar were appointed to each of the four divisions in which the Schools were distributed.

They regularly visited every School, taught the Masters, examined the boys, and kept records in detail of their visitation.

Periodical examinations were instituted at convenient seasons, when gratuities were given to deserving Teachers, prize-books to proficient pupils, and a supply of the ordinary text-books for the current use of the Schools.

A Government Grant of Rupees 500 was bestowed upon the Society, which continued in existence for 15 years.

The cause of decline of this most useful Association is unknown. It probably arose from a diminution of its pecuniary resources and the gradual supercession, in Calcutta, of Patshalas by the establishment of English Schools.

It ended in the establishment of an Anglo-Vernacular School called the School Society's School, which subsequently bore the name of Mr. Hare, the most active Member of the Society, and is now known as the Hindu College Branch School.

32. The scheme of the Council is, in principle, the same as that of the School Society, which is itself in some measure founded upon hints relating to Native Schools published and acted upon at Serampore in 1816, by the eminent Missionaries of that City.

33. The Council propose to establish in each zillah, in which the experiment is to be tried, four Model Vernacular Schools; to organize the necessary Staff to visit and inspect the existing Vernacular Schools of those Districts; to afford instruction to the Masters; rewards to the best pupils; and a supply of books to the Schools themselves; gradually to introduce a uniform plan of study of a higher order, but strictly suited to the circumstances and requirements of the people, and to connect the whole with a more practical working of Lord Hardinge's Resolutions of October 1844, than can in existing circumstances be otherwise accomplished.

34. To carry such a plan into effect would
Establishment. require the following establishment:—

An Inspector of Vernacular Schools analogous to the Visitor General of the North-Western Provinces, Zillah Visitors, Pergunnah Visitors, Pergunnah Schools, with a superior class of Vernacular School-masters.

35. Much of the success of the scheme will
Inspector of Vernacular Schools. necessarily depend upon the Officer appointed to carry it into effect.

The arguments advanced by the Hon'ble Mr. Thomason in favor of the appointment of a Visitor General and of his being, if possible, a young, active, and highly-qualified member of the Civil Service, are quite as applicable to Bengal as they were to Agra. The success of the measure in the North-Western Provinces has been so great and indisputable as to lead the Council strongly to recommend its adoption in Bengal.

In the beginning of so great an undertaking, it is believed that no member of any other class, however gifted and energetic he may be, will command the influence and co-operation of those who guide Native opinion in these matters, and unless it starts in such a manner as to find favor with the people at large, its prospect of success will be considerably diminished.

Should it, however, be found that from financial or other considerations a member of the Civil Service is not available for the duty, the appointment of a special Officer to work the scheme will still be necessary.

He should have no other duty to perform ; should be as constantly on the move as local circumstances will permit ; should be charged with the entire executive control of Vernacular Education, and the superintendence of the preparation of suitable class-books, &c.

In fact, his functions should be strictly analogous to those of Mr. H. S. Reid at Agra.

36. The duties of the Zillah and Pergunnah Visitors should be exactly the same as those of the corresponding Officers in the North-Western Provinces. Should the scheme be tried at first in four experimental Zillahs, four of the former and eight of the latter would be necessary to ensure frequent, unexpected, and efficient visitation.

37. The Pergunnah Schools should serve as Model Schools for the Districts in which they are placed.

They should be capable of giving the highest order of Vernacular Instruction. The course of Education in them therefore should comprise :—

Reading,	
Writing,	
Arithmetic,	
Algebra and	} The Elements of Measurement
Geometry,	
	of land.
History,	
Geography,	

Natural History, including a simple knowledge of Animals and Plants.

Such a course of instruction might easily be accomplished in from seven to eight years, with boys of ordinary intelligence.

The chief care and attention of the Zillah and Pergunnah Visitors would necessarily be devoted to these Schools.

A few of the most intelligent and most proficient of the boys of the indigenous Schools should be transferred, as a reward, to the Pergunnah Schools to receive a free Vernacular Education, of the higher order than can be procured in their own village.

The Pergunnah Schools should be placed in the most populous and accessible villages of their Districts : they should not, however, be at the

Sudder Station where the existence of the English Zillah Schools will generally prevent their succeeding.

From the Pergunnah Schools again, the best pupils might be drafted on advantageous terms to the Zillah Schools, if they were desirous of learning English.

In each Zillah there should be at least four Model Pergunnah Schools.

38. The system of instruction in existing Vernacular Schools should not, in the first instance, be interfered with. The Indigenous Schools. Visitors should content themselves with placing good printed elementary books on the subjects taught in those Schools, in the hands of the Masters, pointing out the means by which they can be most successfully taught, and rewarding the most intelligent and proficient boys in the existing system with small book-prizes for class use.

39. By this means an improved system of instruction will gradually introduce itself ; a desire for books will arise as it has done in the North-Western Provinces ; the visits of the Inspectors will be looked forward to with pleasure, and a progressive impulse be given, so unconsciously, as to shock no prejudice, present no appearance of innovations and excite no alarm or suspicion.

40. In the commencement of the system, each Visitor should be armed with a short Statement, in the Vernacular dialect of the District, of the nature, objects, and advantages of an improved system of Native Education, and of the best means of carrying it into effect. It should define the elementary course necessary for the purpose and contain a few simple hints on the discipline and management of Schools. This should be distributed as widely as possible throughout the Districts, to every one capable of reading and understanding it.

41. The Council recommend the trial of the experiment in at least four Zillahs, in order that all sources of success or failure from local causes may counterbalance each other, and the scheme have a fair chance of being tested on its own merits.

42. In the immediate neighbourhood of the Presidency, the desire for an English Education is so great that Vernacular Schools are not likely to succeed, unless an English Class is attached to them, a proceeding which the Council cannot recommend for adoption, although it has been suggested by some of the most able and energetic friends of Native Education, among them Mr. H. V. Bayley.

43. The best Zillahs then, to commence upon, would, in the opinion of the Council, be Hooghly, Burdwan, Beerbhoom and Jessore, which form a compact accessible circle for the experiment. The cost of the scheme is not easy to calculate, as the Grants in aid of books, &c., can only be correctly ascertained, when the plan is in full operation.

44. The following is probably an approximation to what would be required :—

	<i>Rupees.</i>
Visitor General, 800×12 ,	9,600
Travelling Allowance, Rupees $5 \times 30 = 150$,	1,800
Office Establishment, 100×12 ,	1,200
Contingencies, Payments to Pundits for preparation of books, &c., 100×12 ,	1,200
Four Zillah Visitors, 100 each, or 400×12 ,	4,800
Travelling Allowance, for each, $25 = 100 \times 12$,	1,200
Eight Pergunnah Visitors, @ 30 Rupees each, = 240×12 , ...	2,880
Travelling Allowance at 16 each 128×12 ,	1,536
Sixteen Pergunnah School-masters, at 25 each, or 400×12 , ...	4,800
Sixteen Pergunnah School-masters of the 2nd Class, at 16 each, 250×12 ,	3,000
Books, Stationery, and Contingencies of every description for each School 20 Rupees monthly or for sixteen Schools, 320×12 ,	3,840
Distribution of Books, Maps, Prizes, &c., to the indigenous Schools of each Zillah, at least 100 Rupees each monthly, or 400×12 ;	4,800
Total Rupees ...	40,656

In fact an Annual Grant of Rupees 50,000, the excess to be devoted to the preparation and publication of suitable Vernacular books, would be necessary to give the system a fair trial if the Vernacular Schools in the Districts are still as numerous as when Mr. Adam's wrote, and the majority of them will submit to visitation and inspection.

45. At all times the Head Quarters of the Zillah and Pergunnah Visitors should be at the most populous villages in their respective divisions; and at such seasons as precluded visitation, they should, when not engaged in preparing Returns and Reports for the Visitor General, be

attached to the Model Schools, and assist personally, for at least two hours daily, in their management and tuition.

46. The Council are of opinion that it would not be advisable to make pecuniary grants to indigenous School-masters, although this would probably be the most popular proceeding.

47. There is still another consideration connected with the effective working and success of any great scheme of Vernacular Education in Bengal, unless it can be shown that some practical or immediate personal benefit is to result from the introduction of a higher order of instruction : it is not likely at first, from any merits of its own, to be generally adopted by the people. The greatest stimulus to the study of English and that to which it is mainly indebted for its present success has been that of the self-interest referred to above. As soon as it became generally known that it was the sure, and would ultimately become the chief, if not the only, pass-port to advancement in life and employment under the Government, all prejudices of caste and similar objections on the part of the Hindoos vanished ; and the tide of its popularity has ever since continued to flow with undiminished force.

If a similar means of overcoming the *vis inertia* inherent in the Natives of Bengal, against change or innovation of any kind, whether beneficial or otherwise, were employed, there is little reason to doubt that among so shrewd, and naturally intelligent and educable a people, the same result would follow. The means of accomplishing it are simple, inexpensive, and subversive of no right or privilege to which the people may imagine themselves to be entitled.

The result, when fully accomplished, would be of advantage to both governing and governed, for there are few facts now better established than that the educated Native Agency employed in all departments of the State, is far more efficient, trustworthy, and inexpensive, than that of their ignorant and corrupt predecessors.

48. The immediate promulgation of the portion of Lord Hardinge's Resolution noted in the margin, with an intimation that, after a certain period to be determined by the Government, no person would be employed in any public situation whatever, who was unable to read and write ; and that the preference in selection would be given to the best educated in their own Vernacular language, would at once give an

" With a view still further to promote and encourage the diffusion of knowledge among the humbler classes of the people, the Governor General is also pleased to direct that even in the selection of persons to fill the lowest offices under the Government, respect

be had to the relative acquirements of the candidates ; and that in every instance a man who can read and write be preferred to one who cannot."

impulse to the whole matter, that nothing could hereafter check.

49. To increase the estimation of the Model Schools and to reward the most deserving pupils of the existing Vernacular Schools, the Council suggest that every pupil, passing with credit through their respective courses, should be presented with a small parchment Certificate, stating on one side the age, name, caste, parentage, village and a brief description of the individual for personal identification ; and on the other, a Certificate of character and proficiency in the Studies of the School in which he was educated, signed and sealed by the Visitor General.

50. This should serve as a pass-port to the individual, and in the event of his becoming a candidate for public employment, the preference, in selection, should, *ceteris paribus* be given to the bearers of these Certificates over those who can produce no such proofs of character and qualification.

51. The above contains an outline of the scheme which the Council venture respectfully to urge upon the attention of the Government.

52. The agency for carrying it into effect can readily be procured, if the plan itself meets with approval.

53. In any event the Council are strongly of opinion, that it is not advisable to continue the existing system.

In addition to what has already been stated regarding it in a previous portion of this communication, is the fact that no special funds are at present available for its maintenance, and that the amount unprofitably expended upon it is taken from the assignment for English Education, to the manifest detriment of the latter.

I have, &c.,

(Signed) F. J. MOUAT,

Secretary.

COUNCIL OF EDUCATION, }
3rd October 1853. }

Mr. J. P. Grant's Minute, dated 19th July 1853.

WE are much indebted to the Secretary for this note. When we report on the subject to Government, in addition to the information therein afforded, it will be only Vernacular Schools.

necessary to state how the Vernacular Schools originated, and to explain their anomalous position, as lacking any thing in the charge of funds.

My opinion is, that we ought to recommend the abolition of all the remaining Schools without reference to ulterior projects on the grounds that we have no money wherewith to support them ; that the deductions from the Assignments for English Institutions by which they have been supported, can no longer be made without injury to those growing Institutions ; and that the past results and future prospects of these Vernacular Schools are so bad as to prevent our asking for a Grant for their support.

But that it will not follow that a Grant for some better system of Vernacular Schools would be improper. It does, however, follow, that we ought to have a well-considered and definite design, before we ask for such a grant, so that we may be able to show reasonable grounds for believing that the Grant will not be wasted, as what has been cabaged from the English Institutions has been wasted.

On this question I agree with the Bengal Government of 1849, in thinking that the fault has been in the quality of our Schools. At a heavy charge to the Education Funds, and at the usual Schooling charge to the boys, we afforded Schools, never by any degree better, and often by many degrees worse, than the existing private Schools. How could such a plan succeed ?

I think the only same design that can be entertained, in projecting a public scheme of Vernacular Education for the mass of the people of Bengal, is to institute, at the chief places in every District, an improved School, to serve as a model for all the neighbouring Village Schools, and an inducement to them to improve themselves ; and at the same time to facilitate the improvement of private School-masters.

I do not know how we can do this even in a single District, till we have an adequate number of fit Vernacular School-masters.

Hence it is my conclusion that, before we do anything else of a general nature, we ought to make adequate provision for teaching the future teachers. To this object I would limit, for the present, all our exertions.

(Signed) J. P. GRANT.

19th July 1853.

Mr. W. Seton-Karr's Minute, dated 21st July 1853.

I HAVE read the Secretary's note, on Vernacular Instruction, with great interest and attention. I have, for some time past, been of opinion that one reason of the failure of the Government Vernacular Schools was, that their system was not, in reality, based on the indigenous system.

All inquiry from the time of Mr. Adam, in 1835, down to the present day, tends to show that although the indigenous Vernacular Schools are of a primitive kind, yet they supply a course of instruction which is decidedly useful, or at any rate which ryots and small proprietors, shop-keepers, and the servants and agents of Zemindars, consider to be useful. It is admitted that the indigenous Schools have rarely any printed books; that they are often held in a cow-shed, or an out-house, or an old temple, or even under a tree; that the Village Gooru is inadequately paid by scanty fees, food and clothing, or annual or weekly presents; and that, in short, the whole thing is very rude of its kind. Still, these Schools do supply a sort of information which ryots and villagers, who think at all about learning to read and write, cannot, and will not, do without. They learn there the system of Bunneah's Accounts, or that of Agriculturist's; they learn forms of notes-of-hands, quittances, leases, (*pottahs*,) agreements, (*kuboolahs*,) and all such forms as are in constant use with a population not naturally dull and somewhat prone to litigation, and whose social relations are decidedly complex. All these forms are taught by the Gooru *from memory*, as well as complimentary forms of address; and I have heard a little boy, not 10 years old, run off from memory, a form of this kind, with the utmost glibness; this boy, like many others, had never *read from a book in his life*. On these acquirements the agricultural population set a very considerable value, I think that we ought not too much to consider whether such attainments are really very valuable. All I know is, that they are valued; and it is the absence of such instruction as this, which, I think, has led to the assertion, with regard to some Districts, that the inhabitants consider their own indigenous Schools to be better than those of Government.

Mr. Thomason's scheme proceeds on the principle of taking up the indigenous Education where he finds it, and gradually and materially improving it. We have not the machinery here that the Agra Government has, in the shape of Tahsildars, Canoongoes, and Putwarees; but

we have a great deal of village Education. I believe that the Village Schools, in any cultivated and populous District, would number some hundreds. What I would suggest is, that we should take up the Vernacular Education, just as we find it, and introduce into our Schools with the improvements of which it is at once capable, adding thereto afterwards such better instruction as the people may be induced to appreciate and as we can supply.

Thus I would have all *forms of address and of business, all modes of Account, agricultural and commercial*, collected, and the best of their kind printed in a cheap and popular form, to serve as models. I would even have the common Summons of our Criminal or Revenue Courts, printed off. A Native gentleman of very considerable experience told me, a short time ago, that he had seen elementary books of this kind printed in some of the Schools of his Zemindary, but this, I have reason to believe, is a rare instance, and it was near Calcutta; and generally, the boys take down the forms in writing from the dictation of the Gooru,—and that these forms have been printed in any one instance. I venture to consider an additional argument in favor of my plan. I observe in the Abstracts circulated by the Secretary, that the *Chamakya* verses are read in some Schools. These verses are Sanscrit couplets on morality and the conduct of affairs current among the people, handed down by tradition, and not known to be the production of any one author. Every Bengalee sircar, writer, village barber, or person with any smattering of education, knows some half dozen or dozen of these couplets, and can give their general meaning. I would even advocate that such of these as are not objectionable, on the score of immorality or indelicacy, which I am sorry to say, some of them are, should be printed with an accurate Bengalee translation. A good many have been collected and printed for the first time in Dr. Hoerberlin's Sanscrit Anthology. The number of verses could not possibly exceed 100, if so many. These verses often go as much to shape the ideas and to direct the conduct as any thing else in the course of popular instruction.

In short to sum up the proposition, to which I would earnestly beg the attention of the Council, I would make a new trial of Vernacular Education, basing it on the system as we find it, improving that system, rejecting at once whatever there may be in it absolutely vicious and unsound, (though I am not to be understood to say that there is any

thing that I know of as yet absolutely so,) and gradually preparing the way for a better and higher and more extended course of study.

I do not think that we shall be travelling in a wrong direction if we enable the ryot to add up the amount of his losses and his gains ; to calculate the area of his field in a rough way ; address letters to his Zemindar ; to know the meaning of a Revenue Summons when he sees it ; to see that his agreements are correctly worded ; and that his quit-tances are properly drawn out.

With this view I incline to the opinion that the scheme carefully drawn out by the Secretary should be fairly tried. My only fear is, that the Districts near Calcutta, selected for the experiment, though admirably fitted for a close and constant supervision, may be those where the desire for English Education may be so strong as to overrule every thing else and so leave the Vernacular no chance. On the other hand, I look on Behar as ill-suited to the scheme, at least as yet, and the Eastern Districts of Bengal to be equally distant and unadapted to the plan. In Furreedpore, indeed, the inhabitants were so bigotted, or so apathetic, that it was found to be impossible, even in the old scheme, to establish a single School there.

Before, however, deciding on any thing, I would suggest to the Council the propriety of consulting some of the best Officers stationed near Calcutta, as to the probable success of the new plan. I would take the opinion of Messrs. Samuella, Bayley, E. Jackson, Jenkins, Buckland, Montresor, Belli and Chapman, and perhaps a Native Deputy Magistrate or two, on the matter, as I believe them all, from local and general experience, to be excellently qualified to help us by their advice, and to be most ready to afford it. I would give it clearly to be understood that no English whatever would be allowed. This I look on as an essential feature of the plan.

Our English Schools might be fed eventually by promising boys from the Vernacular ones ; but we should keep the English course quite distinct. The last Vernacular effort failed from a variety of causes, but some of the causes, I think, were that we scattered our Schools too much ; that we had no system of control, and that we did not take up Vernacular Education as it stood. In the present instance I would concentrate the Schools more, and I would make them similar to the indigenous, only much better ; giving the boys books instead of dictation to learn from, and a good house instead of cow-shed to sit in ; and with this view, I

think that the difficulty of Masters, which Mr. Grant has strongly noticed, might be got over, at least it should not be absolutely insurmountable. Schools maintained by Talookdars or by the villagers themselves might receive books on submitting to the inspection of the Visitors, and on being well reported of. But I shall be happy to hear the whole subject discussed at our next meeting.

(Signed) W. SETON-KARR.

21st July 1853.

Baboo Russomoy Dutt's Minute, dated 23rd July 1853.

I QUITE concur in the above opinion, and I may add, that students educated in the Sanscrit College are unfit to be Teachers in useful Vernacular Schools. The Teachers in such Schools, ought in my opinion, to be men like the one now employed in the Hindoo College Patshala, Nemychand Dey. Some years ago, I knew many men of that qualification keeping Schools in Calcutta, but the growing desire of exclusive English Education in the City has tended to the abolition of those Schools, and consequent employment of those men in other occupations. I have no doubt competent Teachers are still to be found in villages, and if encouraged will be glad to take service in Village Schools. Training up Teachers for such a purpose in a Normal School appears to me unnecessary.

(Signed) RUSSOMOY DUTT.

23rd July 1853.

Mr. W. Seton-Karr's Minute, dated 5th November 1853.

I HAVE read the draft prepared with great care by the Secretary, and given it my best attention. I have also had the Vernacular Schools. Minute on draft of the letter to Government. advantage of seeing Mr. Colvin's demi-official communication. I am decidedly of opinion that the plan drawn out in the draft is worthy of a trial, and that if only properly set-a-going, it will do much good. I have formed this opinion after reading the whole of Mr. Adam's printed reports, and after inquiries made in several directions from Natives. The late Vernacular

Schools failed, in my opinion, because they were not closely watched, because they proceeded on no one general plan, and because they were *not, in reality, Vernacular Schools*. I mean by this that they did not take up the indigenous Vernacular Schools, the village shed, and the village *Gooru* or *Dominie*, just as they now are, with all their imperfections and differences. There are abundance of these Schools in the Districts round Calcutta. The poorest classes send their sons to get a smattering of Accounts there, and to learn how to write a few letters. We should have no difficulty in making a selection of Schools to be watched and visited, and by a little judicious management and support in the way of books and rewards, the village School-masters would readily be induced to conform to our system, and to adopt our improvements, *viz.*, books instead of dictation, and sound Geography instead of vague fables. Meanwhile we should have our Model Schools in each *pergunnah*, which ought to afford all the instruction now given in the purely indigenous Schools, with exception to whatever may be found absolutely vicious or absurd, besides instructions which those Schools do not and cannot afford. I do not think that the want of competent instructors, of which Mr. Grant is apprehensive, ought to stop us. We profess, as I understand the matter, to teach the son of a ryot agricultural Accounts, or the son of a common *bunneah*, commercial Accounts. We profess to teach the sons of both of the above classes, a little Geography; the art of writing; a few moral tales; some practical and useful information; the rudiments of History especially of the history of his own country. Can we not get a set of Teachers also who can impart sufficient instruction on the above points? I own that with every respect for the opinion of a person, whose judgment I have been accustomed to regard with great deference, we should not be delayed by any such fear. There is a vast amount of ignorance amongst the labouring and agricultural population. There are abundance of Village Schools in several districts of Bengal well fitted for our experiment. If we improve the existing Institutions we shall tend to dispel the existing ignorance; our plan commences at the right end: it is capable of easy extension at a moderate expense: it has for its object the raising of the character of the ryot, whom it is hopeless to expect that English literature or that of the learned Oriental languages will ever reach. It is the plan which is succeeding in the North-West Provinces, modified to suit the local peculiarities of Bengal; in short, it appears to me sound comprehensive, systematic and suited to

the people, and as such is well worth an expenditure of half a lac of Rupees a year.

(Signed) W. SETON-KARR.

The 5th November 1853.

SECOND DIVISION..

Mr. J. P. Grant's Minute, dated 23rd June 1854.

I THINK that there is but one reasonable course to adopt in introducing Vernacular Education. Vernacular Education into Bengal, namely, to establish at once, in all its integrity, the system in which Mr. Thomason established in the North-Western Provinces, and of which the success has been perfect. That system was the result of mature thought, and it has obtained in its practical application unqualified and perfect success. Any thing less will certainly be defective. Any thing more may possibly involve unforeseen disadvantages. It will be time enough for those who wish to improve upon Mr. Thomason to try their hands after we have got as good a system as his at work in Bengal.

I know of no peculiar circumstances in Bengal that makes any essential change from Mr. Thomason's plan necessary. We have no Sherastadars here, and therefore our Model Schools cannot be each at a Sherastadar's station. But we have Moonsiffs scattered over every District, and there is no reason why we should not have a Model School at Moonsiffs' stations.

In every other respect, I would adopt the North-Western Provinces' plan absolutely.

I should be very sorry to see a main feature of the North-Western Provinces' plan, namely the European Superintendent, omitted, or altered, as Mr. Halliday proposes. Such an Officer, in my opinion, is more necessary at the commencement of the system than at any future time. Least of all should I like to see the superintendence of the introduction of this great scheme made over to the hands of any one whose hands are full already. The Superintendent, in my opinion, should have no other charge.

I see no reason why the admission at any Model School should be free at first. Our Education will not be appreciated at its worth, unless, like the village Education now available, it is paid for.

I object strongly to Mr. Halliday's proposal of Grants in aid to Missionaries, which would be, no matter how, we might attempt to

mystify the thing, in appearance as well as in reality, to appropriate money drawn by taxes from the pockets of the people for the purpose of making proselytes from the religion of the people. If I were living at home, I should have no objection whatever to any Mahomedan spending his own money in attempting to convert me and my neighbours. But I should object strongly to a portion of the income tax, to which I am obliged to contribute, being expended in that manner ; and I think the objections of my neighbours would take a form disagreeable to the Moulvees, Missionaries and their supporters.

That is a political objection. An economical objection is, that I cannot, for the life of me, imagine how it can be shown that a 100 Rupees expended in an allowance to a man, over whom we have absolutely no control whatever, will produce more effect than a 100 Rupees spent in maintaining Teachers who are absolutely under our control. If this can be shown, then I think we must logically be driven to confess that we are unfit to meddle with Vernacular Education at all. Irrespective of the quality of the education, the plan of Grants in aid, from money otherwise available to the public Educational Fund, will certainly tend to reduce the aggregate amount of money spent in Education ; because it always happens, that as establishments formerly supported wholly on the voluntary principle, are more and more aided by Government, they are less and less aided by voluntary subscribers.

In my opinion, in our Report to Government, we ought to make no allusion to this proposal of Mr Halliday's. We could not do so, I believe, without contravening the orders in force, which prohibit the connection of Government Institutions with Missionary Institutions. I for one hope never to see those orders altered ; for with an unfeigned respect for both classes of Institutions, I believe that a connexion between them would be an unholy alliance.

(Signed) J. P. GRANT.

The 23rd June 1854.

Mr. C. Allen's Minute, dated 28th June 1854.

I HAVE received these papers to-day, 28th June, and have passed them on, as requested, without an hour's delay. I would have done so without a remark, as I concur generally in the propriety of following

the example set us in the North-West, but I wish to say that I approve highly of Mr. Halliday's proposal of Grants in aid.

This country is not inhabited by Pagan and Mahomedans only, there are Native Christians, and I hope that their number is increasing, and I also think that encouragement should be given to Missionary Schools, wherein the principal part of the Education is secular.

I believe in England Grants in aid are given to every School, let the religious instruction therein be what it may, if the School will admit the Government Inspector and be guided by his advice.

Again I doubt the accuracy of Mr. Grant's positions that Government aid to Schools, supported by voluntary efforts, tends to diminish the number of voluntary subscribers.

Year by year, during the last 15 or 20 years, has the British Parliament granted more and more money to aid voluntary efforts at educating the poor in England, but I do not believe that the Scholars are fewer or the Schooling-fees less than they were 20 years ago.

(Signed) C. ALLEN.

The 28th June 1854.

Mr. H. Ricketts' Minute, dated 9th July 1854.

LORD HARDINGE'S 101 Schools failed, because, when they were established, the Government were not prepared with either books, Teachers, or superintendence, but it is my belief that in many parts they would have succeeded, (indeed they have succeeded,) in spite of the books being unsuitable and the Teachers unfit, had the superintendence only been inefficient, whereas in many places, perhaps, I might say, in most places, it was injurious.

In 1844, certainly not more than two Collectors in 10 could read and write Bengalee, or understand any thing said to them in Bengalee. Not immediately connected with their official duty, the consequence was, visiting the Schools was a hateful duty; an excuse was always sought for avoiding it; and when performed, it was performed in such a way as to do a great deal of harm in many ways, and no good whatever. Whether the ignorance was concealed by contempt, or by ridicule, or reserve, or feigned fellowship, the effect was much the same, the cause was injured.

But things have much improved within the last few years, and it is but reasonable to conclude that the Schools which have flourished in spite of circumstances, are deserving of future countenance. When a better system shall have been established, by all means let the 34 Schools, which remain of the 101, be abolished, but till then I would keep what we have. I do not see in what respect the existing Schools differ so much from the proposed Model Schools, that it should be impossible to convert the existing establishments into Model Schools, at all events in those Districts into which the new system is to be introduced.

Moreover, suddenly to abolish these Schools, where they have done well would be little less than a breach of faith. The School-houses have been built and other expenses incurred by the land-holders and others who have supported them. Though no positive engagement was entered into, it certainly was implied that School-houses being built, and provided with the necessary furniture, &c., School-masters should be provided. These expenses having been incurred, now to withdraw the Masters merely because a better plan is under consideration, would, besides being in my opinion unfair, act injuriously on plans contemplated by creating distrust with steadfastness of our purposes.

As to the Grants in aid, I agree entirely with Mr. Grant. We cannot make Grants of money to Missionary Schools without departing from the principles hitherto observed. Strict observance of which I believe to be indispensable to success in promoting the education of the people. I would give money Grants to no one ; I would grant books to all Schools in which there was assurance that they would be made good use of.

The series of books, enumerated by Pundit Ishwar Chunder Surma, seems suitable as far as it goes, but elementary books of practical application appear needed. I would improve it, and complete it as soon as possible. Neither money, nor masters, nor superintendence can avail any thing if we have not abundance of the *most suitable* books.

Provided the aid be confined to books, there can be no room for the objection urged by Mr. Grant, while the effect of aid in books will spread much wider than aid in money. Passed from hand to hand, others will read, besides those who attend the Schools, and they may reach those in whose hands we all should so much like to see them, the hands of the mothers and sisters of those who attend the Schools.

I would not by any means limit the aid in books to the Districts, in which the new plan is to be introduced. I would extend it to all

the Provinces under the Bengal Government. We must have versions in Ooreeah and the Mugh languages, besides Bengalee and Hindoostanee.

I agree in thinking that a Superintendent of Education cannot be appointed too soon. I would have a young and active European Officer.

(Signed) H. RICKETTS.

9th July 1854.

Baboo Ramgopal Ghose's Minute, dated 11th July 1854.

I HAVE read these interesting papers with attention, and proceed to make a few brief remarks on the subject.

Various reasons have been assigned for the comparative failure of Lord Hardinge's scheme of Vernacular Education. The chief causes appear to me to be want of proper care in the selection of Teachers, and more particularly the want of efficient and zealous superintendence. These Schools were placed under the control of Revenue Collectors. Few of them had any leisure to devote to this *extra* duty, and fewer still felt any interest in it. There has been besides a paucity of proper books and a general want of system in the management of the scheme. No wonder then that it has not met with that measure of success which was hoped for. But in spite of these drawbacks, there has been considerable success, wherever much interest was taken by the Collector. I may instance Mr. Bailey's excellent example and the success that attended his exertions at Midnapore. This single instance justifies, I think, the inference that an improved system of Vernacular Education would, under proper management, be appreciated by the people.

I beg to refer to an interesting Report, copy of which is herewith annexed, of a Vernacular School in the vicinity of Baraset. The success which has attended it, is an earnest of what may be accomplished if proper means were adopted.

The plan which has been introduced in the North-Western Provinces with such happy effect appears to me in its main features to be well applicable to Bengal. The agency of the Tahsildars I do not look upon as an essential feature of that plan, and the absence of this particular kind of agency will not, I think, materially affect the success of the scheme. In Bengal we have better materials to work upon, the people being more intelligent and less prejudiced than the

inhabitants of the Upper Provinces. I do not therefore entertain any distrust of the result of the proposed experiment.

Although I have a very high opinion of the zeal and ability of the Principal of the Sanscrit College, I am scarcely prepared to place the control of Vernacular Education in his hands, so long as he has other responsible duties to attend to. Were he untrammelled with these, I might, perhaps, have acquiesced in the proposition of the Hon'ble Mr. Halliday, to allow him to try the experiment. But as he cannot be spared from the Sanscrit College, his visits to the Vernacular Schools must necessarily be rare, and he could but afford a small portion of his time and attention for this additional and onerous duty. We ought to secure the undivided energies of one man for so important a situation.

Upon the whole I am rather inclined to recommend the appointment of a Covenanted Civil Servant, if one really qualified for the post can be found and spared.

The reasons for preferring a Civilian are so well urged in Mr. Muir's

Extract from a letter by the Secretary to the Government of the North-Western Provinces, to the Secretary to the Government of India, in the Home Department.

"One point further requires to be noticed. Some hesitation was expressed by the Hon'ble Court of Directors in sanctioning the appointment of a Civilian to superintend the operations, as Visitor General. On this head the Lieutenant-Governor never felt the smallest doubt and the result has fully justified his expectation. No person could have brought to the task greater ability or a more ardent energy than Mr. H. S. Reid. But it is also evident, that his success has been greatly owing to the position he occupied in the Service. It greatly promoted his influence with the people, with the Native Officials, and with his brother Officers in charge of Districts.

"When it is necessary to act upon multitudes of the people, spread over a wide expanse of country, by motives bearing upon the civil rights, it is of the utmost importance to secure the cordial co-operation of those who are the official guardians of those civil rights. So as the frame-work of the Indian Government is constituted as it now is, this can be done by no one with so much effect as by a Civilian, who is in habits of intimate friendship with those of his own Service, and to whom all Natives look up as to one who, on some future day, may exercise an immediate influence over their prospects and fortunes."

letter to the Government of India, dated the 4th of August last, that I think it desirable to give an extract from it in the margin, for easy reference.

I should certainly wish to see the Superintendent, whoever he may be, placed under the immediate orders of the Government of Bengal. His responsibility would be direct and under the zealous

and immediate control of the Hon'ble Lieutenant-Governor. There can be little doubt of success. It would be unwise to place him under the Council of Education, the Members of which have already enough to do.

The experimental Model Schools should be opened in the neighbouring Zillahs in populous localities, particular care being taken that the sites are not too near any English School.

I would place the Schools under the control of Inspectors, who should act under the orders of the Superintendent and would not have them attached to Moonsiffships. The objection to Moonsiffs is the same as to Collectors. Scarcely any of them would have time, and few would take much interest in this extra duty.

I think it would be wise to dispense with Schooling-fees in the beginning. In a short time, perhaps in twelve months, we may expect to introduce the pay-system gradually. If the Government patronage is bestowed, as it should be, in the spirit of Lord Hardinge's Resolution, the people will soon begin to appreciate the advantages of a superior Vernacular Education, and there would then be no difficulty in making them pay for it. I do not see any thing wrong in offering gratuitous education. If it is not right to do this in the present instance, surely it is much worse to pay the immediate students for learning their profession.

Grants in aid to indigenous Schools, I of course highly approve of. It will be the chief means of raising the standard of Vernacular Education throughout Bengal.

I entirely concur with the Hon'ble Mr. Grant in his objection to Grants in aid to Missionaries or their Schools. Mr. Allen seems to think that because the population consists of Native Christians as well as of Hindoos and Mahomedans, encouragement should be given to Missionary Schools. In that case would not the Hindoo priest and the Mahomedan Moulvee be equally entitled to the support of Government? It is precisely because the subjects of this Government are divided into many religions, that it ought not to identify itself with one religion in preference to another. Unless proselytism be held to be the duty of Government, it cannot afford any pecuniary aid to the Mission Schools. Justice and policy equally demand that the Government by its acts should not assume the truth or falsehood of any of the several faiths followed by its numerous subjects.

Although I have, with some hesitation, voted against the appointment of Pundit Ishwar Chunder, as Superintendent of Vernacular Education, I think it still desirable that he should be, in some way or other, connected with this great movement. His advice in the selection of books and Teachers, in the choice of sites, mode of teaching, and in other matters of detail, will be found exceedingly valuable. He has been preparing a number of Bengalee books well adapted for introduction into the Government and indigenous Schools. The re-modelled Sanscrit

College under him will provide the best class of Vernacular Teachers. For these reasons, and for the deep interest he takes in the subject, I should be glad to see him permanently connected with this great undertaking. I am not prepared exactly to say what form this connection should take: he would probably be best employed in superintending the preparation of books. Perhaps his services might also be available in the examination of Teachers. I would, in short, endeavour to combine into one harmonious arrangement, Mr. Thomason's plan of European superintendence with the proposal of Mr. Halliday, so far as it can be practically done.

(Signed) RAMGOPAL GHOSE.

11th July 1854.

Baboo Ramapersaud Roy's Minute, dated 1st August 1854.

I HAVE carefully gone over these papers, and have no doubt in my mind that the scheme adopted with so much success in the North-Western Provinces could be engrafted here with still better results. The want of the Tahsildaree system in these Districts can make no difference, as the establishment of Schools in the circle of Moonsiffs or Thannas will just answer the purpose. For the present, as it has been proposed, the Districts of Hooghly, Midnapore, Burdwan, and Nuddea could be selected as the scene of our operations, to which, however, I would add the 24-Pergunnahs. In all these Districts Vernacular Education among a greater portion of the people, if not the chief, is at least one of the principal occupations of the people; and if proper encouragement be shown and care taken to avoid the errors of existing Schools, any system of Vernacular Education we may adopt will be readily appreciated. The principal defects in the established Vernacular Schools are want of steady and influential superintendence and able and energetic Teachers. In more than one District, I have been an eye-witness of the failure of our present scheme of Vernacular Education. The Collectors, I regret to say, with very few exceptions, did not consider the supervision of the Vernacular Schools, as a substantial portion of their duty; the details of the distribution of the Schools, and appointment of Teachers being generally left to the Amlahs, along with their other ordinary business; and the superintendence of the Collector extending merely to the keep-

ing of an Account of the receipts and disbursements of the Schools. In short, in the locality of the Schools every thing was left to the Teachers. They had to teach the boys : to regulate their studies ; to superintend the Schools, and to maintain a position in their respective circles, with a view to impart importance to the study in the eyes of the people, but being men of very indifferent education themselves, paid on a scale of salary quite disproportionate to the position of a Teacher, and left uncontrolled and unassisted, they signally failed in every point of their avocations.

2. To secure a steady and influential Superintendence, I should certainly think with Baboo Ramgopaul Ghose, that European supervision is absolutely necessary ; and my experience in the Mofussil enables me to say, that this supervision will be far better exercised by a qualified person from the Civil Service, than one from the uncovenanted branches of the Public Service. The exalted position and influence of the former will at once convince the people that we are acting with earnestness in the cause, and impress them with a belief that good will assuredly result to them from the pursuance of the object set before them. This advantage cannot be attained from the appointment either of a European out of the Service, or a Native, however high his social position or pretensions may be. It is undeniable that the influential position of a person from the Civil Service will tend to raise the tone of the proposed scheme, and the community of feeling which he will necessarily have with the Revenue and Judicial authorities in the country will ensure greater probability of success. Moreover, in the employment of qualified students from these Schools, his recommendations will be more readily received and acted upon, than those coming from a person not belonging to the Service. It will be admitted on all hands, that the subordinate Officers now employed in the different Public Offices are notoriously corrupt. To displace these by men of some education and rectitude, who should be above the temptation of bribes, would be to confer a great blessing on the country ; and nothing would better effectuate this end than devising means to facilitate the employment of the passed and qualified students from our Vernacular Schools. This consideration, above all others, ought to weigh with us in the selection of a Superintendent. Furthermore, Pundit Ishwur Chunder, who has been pointed out for the post, is already deeply engaged in the Sanscrit College, and the addition of the present duties will only distract his attention, and render him unfitted for carry-

ing out the important reforms which he has already introduced, and which I conceive nothing but a constant superintendence is likely to prove beneficial.

3. I am opposed to any scheme of Vernacular Education which aims at teaching the masses of the people the higher branches of European literature and science. Those should be given through the means of the English language, and I hold that the Vernacular language is not fitted to convey those instructions. Those that aspire to acquire a thorough knowledge of the higher walks of literature and science should attend on English Schools and Colleges, and not confine themselves merely to Vernacular instruction. The masses, I think, should be taught through the medium of their own tongue, such useful instructions in Geography, History, Arithmetic, and the ordinary forms of Law Proceedings, as would enable them to be useful members of Society. Keeping this principle in view, I would suggest that we should, as proposed in the letter of Baboo Ramchunder Mitter, avoid employing mere Pundits in these Schools. We want men who are imbued with European principles and knowledge, and whose habits and feelings have been cultivated and improved, so that by their superior information and intelligence they might exercise a moral influence, not only in the Institution itself, but throughout their respective circles, a circumstance which is of the greatest importance to create in the people a taste for knowledge. I would therefore make the situations of the Head-masters in these Schools better paid than what is proposed, and thus secure a better class of men to carry out our object.

4. The Grants in aid, as proposed in Mr. Halliday's Minute, has undoubtedly its bad effects. These have been fully and ably shown by Mr. Grant. His reasons have my entire concurrence. The British Government, as it is constituted, ought to maintain the strictest neutrality about religious Education. It has maintained this position up to the present time, and I see no reason why it should deviate from that cause. They are besides likely to retard private contributions. If the principle be once recognized, I should conceive it would be difficult for us to set proper bounds to them. Almost every private Institution in the country will naturally look up for them, and we shall not know to whom we might extend, or from whom we might withhold our support. There is also in these aids the danger of our committing the same error from which we have only lately extricated ourselves in the Hindu College, where

if I mistake not, our connection originated at first in the shape of Grants in aid. I do not know how we can withdraw our aid when it is once given, should other considerations than the efficient working of the Institutions suggest to us the propriety of withdrawing such aids.

(Signed) RAMAPERSAD ROY.

The 1st August 1854.

Sir J. W. Colvile's Minute, dated 20th August 1854.

IN the course of the many months during which this question has been before the Council of Education, it has assumed several distinct shapes.

It was originally taken up by the Council of its own mere motion. It was discussed shortly before my departure to Madras in August last. The result of that discussion was the able draft prepared by Dr. Mouat, which is amongst the papers now in circulation.

Before the Council had come to any decision upon the precise proposal to be made to Government, the Report relating to the system of Vernacular Education, established by the late Mr. Thomason in the North-Western Provinces, came to the hands of the Governor General then exercising the functions of Governor of Bengal. The result of that was, a recommendation on the part of the Bengal Government to the Council, to do, what they were already in some sense doing, *viz.*, to consider the propriety of applying the system of Mr. Thomason to the Lower Provinces of Bengal.

Whilst the question was in this state, our late colleague, Mr. Halliday, returned from Europe. The papers fell into his hand: he gave to them a great deal of consideration: he consulted persons engaged in the work of Education, or otherwise competent to advise him, and he produced the Minute which is amongst the papers now in circulation.

A paper so written cannot, in strictness, be treated as an authoritative proposal by the Government of Bengal, of a scheme for the consideration of the Council, yet, inasmuch, as it is the expression of the matured and deliberate opinion of the gentleman who now governs Bengal, it may be fairly treated as indicative of what he will do, unless his views and intentions are modified by the suggestions of the Council or other

counteracting cause. It is in this point of view, the most important paper before us, for whatever may have been the case when this subject was first mooted by the Council, more than twelve months ago, we can now hardly fail to treat as settled questions, *first* that Government will attempt some new and large system of Vernacular Education, and *secondly* that that system will be Mr. Thomason's, with more or less of modification.

It is therefore to Mr. Halliday's scheme, that the few observations which I am about to make, more particularly apply.

That scheme includes so much of the Thomasonian system as consists of the establishment, at first experimentally, in a few Zillahs, afterwards generally of certain Government Model Schools, of an efficient system of supervision; of the introduction of better school-books, and a higher order of Teachers; and of the improvement, by these means, of the indigenous Schools of the country.

It differs from the Thomasonian system, as every scheme for the adaptation of that system to Bengal must differ; in that it fails to connect the Schools with the general economy of Government by the instrumentality of the Tahsildars; but it further differs from other Schools; in that it does not seek to establish between Moonsiffs or other subordinate Government Officers and the Vernacular Schools relations similar to those which in the North-Western Provinces exist between such Schools and the Tahsildars. It differs more materially from the Thomasonian system in that as principal overseer of the new system it would employ a Native gentleman of high qualification, instead of an European Covenanted Officer, and lastly, it would superadd to the Thomasonian system that of "Grant in aid."

Whether much will be gained by substituting Moonsiffs or other Native Uncovenanted Officers for Tahsildars, I doubt.

The Revenue system in the North-Western Provinces (so at least I used to gather from Mr. Thomason and other Members of the Civil Service, in those Provinces,) is the pivot upon which the whole economy of society turns. It does not follow that the plan of the Tahsildar (an Officer brought into personal and intimate contact with all classes of persons in his District) will be usefully supplied by a Judicial Officer like the Moonsiff. I have heard it said moreover (though of the truth of this I cannot pretend to judge) that the Moonsiffs have already more than enough to do; and that their connection with the Schools would

be nominal rather than real. I cannot think that such a connection is essential to the success of a system of Vernacular Education.

Upon the system of supervision proposed, more is to be said. A priori I should conceive that Pundit Ishwar Chunder is more likely than any Civilian of whom I can think as likely to be employed in this way, to set the new system going, and to keep it going right. His knowledge of the language of his own countrymen, and of the feelings and habits of moral communities, must be far greater than that possessed by an European Officer.

His acquirements both in the old learning of the country, and in modern and European learning, are considerable ; and it has been his special object to train up young men with some tincture of both kinds of learning, with the view of furnishing Vernacular Teachers of a higher order.

The arguments, however, in favor of employing a Civilian, whether contained in the letter of Mr. Muir, as cited by Baboo Ramgopal Ghose, or in the Minutes of my colleagues, rest mainly upon the prestige which is supposed to attach to an Officer of that class.

Now prestige implies prejudice, and what may be the strength of the feeling in favor of a Civilian amongst the Native inhabitants of rural Districts, I am unable to say. It is, however, assumed to be strong, and that by both our Native colleagues Baboos Ramgopal Ghose and Ramapersad Roy, and it ought not to be disregarded, particularly as the experiment has been tried in the North-Western Provinces with eminent success. I think, too, there is much force in the objection made to the partial severance of the Principal from the Sanscrit College. I agree fully, however, with Baboo Ramgopal Ghose, in thinking that to the Pundit, Ishwar Chunder, should be assigned a prominent part in determining the school-books to be read, and the course of instruction. And I am of opinion that for those duties he should be adequately remunerated.

The system of Grants in aid is new, and as applied to Missionary Schools is inconsistent with what has hitherto been the principle of Government, and as such is opposed by all my colleagues, whose Minutes I have seen, except Mr. Allen's, whether it will continue to be inconsistent with the principles of Government is a question upon which no body in this country, except the *Friend of India*, professes to be accurately informed.

I should feel the abstract injustice of supporting Missionary Schools in part with the funds derived from the general Revenues of the country far more strongly if I did not know that many Hindoo, if not Mussulman parents, do send their children to Missionary Schools for the sake of secular instruction to be had there, without much fear of their being converted.

The formal connection of Government with such Schools is however not unlikely to cause an outcry and should therefore be avoided, unless some great advantage is to be gained by it, and I confess that I do not see wherein the great advantage consists.

Mr. Long's system, as I understand it, is not to establish a School but to find an indigenous School, and by a judicious application of money to improve it into a Missionary School. I do not see why the State should not do the same thing, and if it does do it, why it should not do the thing directly; why, in short, it must get at the School through the sides of a Missionary, or by passing its money through the hands of a Missionary.

All the advantage gained is, that the character of the Missionary may insure the proper application of the money.

But the same object may be gained by granting aid in the shape of books and rewards, instead of hard cash, and providing competent and active Inspectors.

These are all the observations which it occurs to me to make upon Mr. Halliday's scheme. I am clear that whatever scheme is adopted, the working of it should be severed entirely from the Council of Education, and placed in the hands of the Inspectors, whoever they may be, acting immediately under the orders of Government.

The instruction given ought to be of a highly practical character. I consider the teaching of Zemindary Accounts and the other branches of knowledge, indicated by Babu Ramapersad Roy, as likely to enable the boys, brought up in these Schools, to compete with others for employment as Amlah, to be far more necessary than the birds and beasts of Mr. Long, though these may be very well in their place.

I should agree with Mr. Ricketts upon the continuance of the old Vernacular Schools that have succeeded, if I did not see that Midnapore, wherein these Schools have, I believe, had the greatest success, is to be one of the Zillahs in which the new Schools are to be tried. Unless unequivocal success can be assigned as a ground for making

any particular School an exception, I would abolish the old Schools at once.

(Signed) J. W. COLVILE.

20th August 1854.

Mr. H. Ricketts' Minute, dated 24th August 1854.

SINCE I recorded my note of the 9th July 1854, on the subject of Vernacular Education, I have read all the Annual Reports of the Schools for 1853. That Schools should have flourished with such encouragement as was for the most part bestowed on these Schools was impossible nevertheless in places where the authorities have interested themselves in the cause, they have maintained their ground. I may instance

Moorshedabad,	2	Schools, with an average attendance of	53.
Midnapore,	3	Schools, with an average attendance of	43.
24-Pergunnahs,	3	Schools, with an average attendance of	34.
Malda,	2	Schools, with an average attendance of	47.
Hooghly,	5	Schools, with an average attendance of	55.
Bogra,	1	School, with an average attendance of	78.
Mymensing,	1	School, with an average attendance of	95.
Burdwan,	1	School, with an average attendance of	55.
	&c.	&c.	&c.

These Schools have flourished quite as much as the most ardent advocate for Vernacular Education could have expected when the system was introduced in 1844. There is no reason whatever for closing them. There is every reason for encouraging and improving them, seeing that they have survived to the present time. There is every hope that, with fair treatment, they will shortly become very useful Institutions. At all events, it will be easy to make Model Schools of them. I protest against their abolition, as unfair by those who were encouraged to establish them, and have expended money on them, and as likely to be very injurious to the cause, by evincing unsteadfast purpose. We have nothing better immediately to substitute for them. We have no better Masters, no better books, no better system, no better superintendence which we can offer to the 1,000 scholars now attending the Schools, named above. Till the talked-of Model Schools shall be established, I

would let those of the existing Schools, at which the average attendance is 20, stand.

(Signed) H. RICKETTS.

24th August 1854.

Mr. H. Woodrow's Minute.

THE great question before the Council is, by what agency Vernacular Education can be extended widely, speedily, and economically. The very same question has for 20 years occupied the Government at home, and after many failures the course now adopted has met with general approbation. On the question of Education there is a great analogy between this country and England. Both are divided in religious belief under three great heads, and though the differences of creed are not so wide at home as here, yet the intensity of feeling with which those differences are regarded, is unhappily as strong or even stronger. It is a melancholy fact that, the established Church, Dissenters, and Roman Catholics showed as little unanimity on the question of Education as can be felt by Hindoos, Mussulmans and Christians. It was for a long time impossible to devise any scheme by which each, in proportion to its numbers and activity, would receive aid from Government, at last the scheme of Grants in aid to especial objects was introduced, and has worked well. Government assists all who are willing and able to assist themselves. It requires for its own service secular Education, and for this it is willing to pay.

In the Minute of 10th July 1847, it is said, " The Committee will require, as an indispensable condition, that an Inspector, acting under their authority shall be enabled to visit every School to which any Grant shall in future be made. Such Inspector will *not* be authorized to examine into the *religious instructions* given in the School, but he will be directed to ask for such information as to secular instruction and the general regulations of the School as may enable the Committee to make a Report to Her Majesty in Council, to be laid before both Houses of Parliament."

The opinion expressed by Dr. Chalmers had great influence in allaying the suspicion with which these Grants were originally regarded. He said that in the existing state of things, " Government was right in

determining that it would take no cognizance of, just because it would attempt no control over, the religion of the applicants for aid, leaving this matter entire to the parties who had to do with the erection and management of the Schools which it had been called upon to assist. A Grant by the State upon this footing might be regarded as being appropriately and exclusively the expression of its value of a good secular education."

This judicious advice applies as equally to India as to England. Government here should make no inquiries into the religious tenets of those engaged in the great work. Independent Schools in which the Shasters or Koran are studied should enjoy exactly the same patronage as those where the Bible is introduced.

The fairness of this proposition can be impugned only on a ground which the recent zealous exertions of Hindoo gentlemen have shown to be untenable. It may be said that one zealous Missionary will do as much for the great work of Education as 20 wealthy Zemindars, and therefore that Christians will obtain a larger influence in proportion to their numbers than others. The facts that Missionary Vernacular Schools are now more efficient and consequently better attended than Government Vernacular Schools may be advanced to strengthen the argument.

I believe, that, stimulated by the encouragement of Government the aid of their countrymen and the example of Missionaries, the Zemindars will establish good Schools on their own estates after the manner of English gentlemen.

But if they should not rouse themselves to activity at this great crisis the work must not stand-still, the means available must be used. The restriction of Grants in aid only to Schools where the Bible is excluded is bigotry itself. If the Zemindars do their duty, Missionaries will have no disproportionate influence, and ought not in justice to be excluded. If the Zemindars are negligent, there will be little hope of doing good when Grants in aid are bestowed on the lazy and refused to the active. I am of opinion that Grants in aid should be given to all efficient Schools and that the question of religion ought not to be raised.

(Signed) H. WOODROW.

Dr. J. Jackson's Minute.

ON the subject of Vernacular Schools and their management, there seems some difference of opinion in the Council of Vernacular Instruction. Education.

The subject of Grants in aid, the superintendence of the whole department by a Native gentleman, together with its general or partial introduction throughout the Province, would appear to form the chief matters in which opinions have not agreed.

The Grants in aid would, I think, be very desirable where it has been shown, as in some instances, that the Master has been struggling on in teaching a small number of boys, and has failed in obtaining more success for the want of a small supply of funds, such as is mentioned by Mr. Mills in his Report, when, however, large Schools as at Santipore where 500 boys are being taught successfully through Missionary agency, no help could be needed, and in such a place no Government School would be required. But if new Schools are to be raised and new men employed as Teachers, it would seem to me better that these should be the servants of Government rather than of the Missionary Society. As they could then be considered as Missionary Schools, and although they might receive aid from Government, they could not be considered as belonging to their establishments and would be unwilling to acknowledge their control, excepting in a few rare instances the Grants in aid to Missionary Schools would be better avoided.

The reproach which has been cast upon Bengal, in comparison with the North-West, as to Vernacular Schools, and the difficulties of carrying out any scheme with equal success, as in the North-West, are easily explained.

There are very few Officers and Servants in civil life who ever think of speaking to Natives of Bengal in their own language, English is the chief medium of communication.

But such is not the case in the North-West. There, almost without exception, a man is taken into Service, and placed in confidential positions in proportion to his ignorance of the English language. A knowledge of Hindoostanee is the requisite. A knowledge of English, the objection.

The subject of Vernacular or national Education for a country filled with people like Bengal is of such importance and requires such an

extended organization, as it appears to me beyond the power of a body constituted like the Council of Education, to carry into effect with any probability of success ; the language is foreign to our Secretary and to most of our body, and my firm conviction is, that to be carried out in the fulness, which such scheme requires, can be done only by the Government itself, with its own constituted and distinct Staff.

(Signed) J. H. JACKSON.

(True Copies)

(Signed) H. WOODROW,

Secy. to the Council of Education.

No. 525.

FROM

THE UNDER-SECRETARY TO THE
GOVERNMENT OF BENGAL,

To

THE UNDER-SECRETARY TO THE
GOVERNMENT OF INDIA,
Home Department.

Dated Fort William, the 16th November 1854.

GENERAL EDUCATION.

SIR,

WITH reference to the letter from your Office noted in the margin, I am directed to inform you, that on receipt of that letter, the Government of Bengal put itself in communication with the Council of Education, with a view to determining the best mode of establishing and extending a sound system of Vernacular Education in these Provinces.

2. The Council of Education gave their careful attention to the subject and have recently reported the result to Government.

3. The Lieutenant-Governor was at that time a Member of the Council of Education, and in that capacity he stated his views of the course proper to be taken, in a Minute, which it seems best, since it still expresses the Lieutenant-Governor's opinions, to set out at length in this place.

The Lieutenant Governor wrote as follows :—

“(1.) I have very carefully considered this matter, and shall proceed now to state very briefly what steps should, in my opinion, be taken to give effect to the determination of the Most Noble the Governor General in Council, as expressed in the enclosure to Mr. Beadon’s letter to the Council of Education, dated 19th November last.

“(2.) In the Province of Bengal we have a vast number of indigenous Schools. I have carefully inquired about them from several well-informed persons, Native and European, and I am assured that these Schools are universally in a very low and unsatisfactory condition, the office of School-master having, in almost all cases, devolved upon persons very unfit for the business.

“(3.) Our object should be, if possible, and as far as possible, to improve these Schools, and we cannot do better than follow the excellent example of the late Lieutenant-Governor of the North-Western Provinces, and establish a system of Model Schools as an example to the indigenous Schools, and a regular plan of visitation by which the indigenous School-masters may gradually be stimulated to improve up to the models set before them. By degrees this system may be extended over the whole of Bengal ; but as in the North-Western Provinces, I think it will be wise to begin with a manageable extent of Districts, say four or five zillahs in the neighbourhood of Calcutta and the zillahs of Behar.

“(4.) If the plan takes root in these Districts, and the Schools produce their expected result in the improvement of indigenous Education now prevalent, it will spread almost spontaneously to neighbouring zillahs, and each successive extension will be easier and more economical than the earlier attempts.

“(5.) I append a memorandum* on the subject, drawn up by the energetic and able Principal of the Sanscrit College, who, as is well known, has long been zealous in the cause of Vernacular Education, and has done much to promote it, both by his improved system in the Sanscrit College and by elementary works which he has published for the use of Schools.

“(6.) I approve generally of the plan which is contained in the Principal’s memorandum, and would wish to see it carried into effect.

* This memorandum accompanies this letter.

"(7.) According to this plan, the monthly expense of say 20 Schools, distributed over four zillahs, and allowing for rewards and a rather more liberal allowance to the Head Superintendent than the Principal has proposed for himself, would be about Rupees 21,000 per annum, or Rupees 5,250 for each zillah. Mr. Thomason's first plan allowed Rupees 4,500 to each zillah annually ; but in Mr. Thomason's plan a large extra expense was incurred for European superintendence, with which, in Bengal, I should for the present be willing to dispense. I am aware that Native superintendence is not often to be depended upon without European overlooking ; but Pundit Ishwar Chunder Surma is an uncommon man, who has shown great energy and zeal in this matter, and I should be well pleased to let him try an experiment, in the result of which he is greatly interested, and which I really think will succeed in his hands. My estimate accordingly provides for an allowance to him for this duty of Rupees 200 a month, including travelling charges. This, in addition to the Rupees 300 he draws as Principal, will be a fair remuneration. He has asked for none.

"(8.) It would be the duty of the Superintendent and his Staff to visit all Vernacular Schools within their limits, which might be open to their inspection, and to aid and encourage them in every possible way. There is a method of doing this, which has been found successful by a zealous Missionary, and which, together with other methods, might be employed by the Superintendent. It is to supplying books to a promising indigenous School-master, and give him a small pecuniary reward for every boy in his School capable, after a time, of reading and understanding these books, upon condition of being allowed to introduce a superior class of Teachers into the School, as soon as it shall become fit for it. By these means a number of indigenous Schools may possibly be greatly improved at a small comparative expense.

"(9.) Something must be allowed for this, and similar attempts in the financial estimate, but it is impossible to say how much.

"(10.) Mr. Long, the Missionary, of whom I spoke, has found the expense not to exceed Rupees 75 per mensem for three Schools of 100 boys each, after introducing a greatly improved, though still simple system of tuition, or Rupees 25 for each School, which is reasonable enough.

"(11.) It would also be the business of the Superintendent and his Staff to encourage and assist Zemindars and other persons in the interior

to establish Village Schools at their own expense, and to supply them with proper Masters and books.

“(12.) If these measures were adopted, and if at the same time direct encouragement were given to Vernacular Education, by a regular system of preferring for even the lowest offices under Government persons able to read and write, there can be no doubt that a great impulse would be given to the desire for Education which already exists in Bengal ; and by a judicious encouragement and dissemination of approved Vernacular books through the Schools, and occasionally by the establishment of Libraries in fit places, a powerful impression might, in a reasonable time, be made on the Native mind.

“(13.) It is the opinion of the Principal of the Sanscrit College, and of others whom I have consulted on the subject, that although admission to the Government Model Vernacular Schools ought at first, and for some time, to be gratuitous, they are certain, at no distant time, to be self-supporting, as all the indigenous Schools now are. Hence the extension of the plan now proposed will not involve a proportionate expense, and though I think it safe (agreeing with our President on that point) to following Mr. Thomason's example in beginning with a few zillahs at first, I should be prepared to extend it as soon as ever we had been able to feel our way with certainty. There is a second method, by which I should propose experimentally to further the spread of sound Vernacular Education.

“(14.) I append to this Minute a letter from the Rev. Mr. Long, in which he sets forth what he is doing in the way of Vernacular Education in the Zillah of the 24-Pergunnahs, and ask for a Grant in aid.

“(15.) Mr. Long teaches, or proposes to teach, in his Schools, History, Biography and Geography, with especial reference to Bengal and India ; Arithmetic, Writing by dictation, Natural History, Grammar and Etymology. He makes use of the indigenous Schools as a foundation to work upon, and he aims at their improvement. He asks for a Grant of Rupees 25 a month, and thinks that this would enable him to double the number of his Schools. He has at present three. He says further, that in visiting indigenous Schools, he is frequently in want of means to give improved books, or pecuniary rewards, and thus to encourage and stimulate improvement. For this he asks further for Rupees 15 per mensem. Total Rupees 40 per mensem. This is a small Grant for such

a promise of result. He agrees gladly to have his Schools at all times inspected by Government Officers.

“(16.) Now I believe that Mr. Long has in this case set an example which will be followed by many Missionaries. Their Schools are numerous and may be made still more so.

“(17.) It is notorious that the Missionary Vernacular Schools have succeeded where ours have failed, and with proper inspection, we can be sure of their good working. I think that the time has come when we may wisely use the services of these laborious, zealous, and earnest men. I would recommend that Mr. Long's request be granted by the Government, and that the same be done, within reasonable limits, as to other similar request, that may be made. Nor would I confine this part of the plan to Missionary Vernacular Schools. I would aid similarly other approved Vernacular Schools that might come forward for the purpose. And I think it probable that in this manner we may, in many parts of Bengal, assist the spread of Vernacular Education more rapidly and more economically than by any other means, and perhaps more effectively.

“(18.) I should propose to use the services of our Native Superintendent as an Inspector and Examiner in such cases of Grants in aid.

“(19.) If the plan succeeded as I should expect, we might extend our system over Bengal at a much smaller expense than has been estimated for the commencement of the undertaking; but it is obvious that as the system was extended, we should require a larger Staff of superintendence, and the time will then I think have arrived for placing the whole business in Bengal and Behar, and the rest of the Lower Provinces, under a European Officer, as has been done in the North-Western Provinces.

“(20.) I have no information which enables me at present to propose a distinct plan for Behar, yet the Zillahs of the Behar Province ought not to be left uncared for. They are proverbially in a state of darkness and very different from Bengal, where indigenous Schools abound.

“(21.) For the present I should advise that a capable Civil Officer should be selected, acquainted with the Behar Province, and that to him should be committed the duty of organizing a system of Model Schools and indigenous School—encouragement similar to that which in the hands of Mr. Reid proved so successful in the neighbouring zillahs of the North-Western Provinces.

"(22.) The same Officer might be made use of in giving and superintending Grants in aid in the Behar zillahs. There are eight zillahs in that Province, equal to the number with which the experiment was commenced in the North-Western Provinces. I should not estimate the expense as likely to exceed that allowed for the same number of zillahs under Mr. Thomason, *viz.*, Rupees 36,000 per annum, exclusive, as in the North-Western Provinces, of the salary of the Superintendent, which I suppose would be, if a Covenanted Officer were selected, Rupees 1,000 per mensem. This estimate is also exclusive of Grants in aid of existing Schools.

"(23.) The eight zillahs of Behar would thus be provided for, as were the same number in the North-Western Provinces, at an expense of say Rupees 50,000 per annum. Four zillahs in the Lower Provinces would for the present cost Rupees 21,000, and Grants in aid might by degrees make up a total of a lakh of Rupees. As we advance, the Schools would cost less, but the superintendence might cost much more.

"(24.) Putting it at the same rate as the North-Western Provinces, and Behar, the whole annual ultimate expense of Model Schools and superintendence, besides Grants in aid in the Lower Provinces, would not equal two lakhs of Rupees. But this estimate allows nothing for the gradual introduction of the paying system, by which (if the Government were to use its patronage to the encouragement of the scheme) it is certain that a large part of the expense would be covered. It allows nothing also for the operation of grants in aid, by which, I am convinced, our expenses would be very greatly reduced, the same effect being produced in every School where it is employed at less than half the cost.

"(25.) On the whole I would recommend that we should propose to Government an annual expenditure of Rupees 50,000 in Behar and Rupees 21,000 in Bengal. We cannot say how much will be required for Grants in aid. But we might ask for a discretionary authority to comply with applications, reporting monthly, or if necessary weekly, the amount so granted.

"(26.) In like manner we should intimate that an expenditure will be required for Vernacular School-houses and for books, and the encouragement of Vernacular literature for the use of Schools, of which we cannot estimate the amount, but which we propose to ask for as required, and to extend on permission obtained.

“(27.) This will leave a large margin for gradual extension, and for Vernacular Education in the Non-Regulation Provinces, regarding which much has already been done in Assam, but on which we are not now, I think, prepared to make any recommendation.

“(28.) I have said nothing about Normal Schools for the Education of School-masters. At present very good School-masters are being trained for us in the Sanscrit College, which is becoming, in the hands of the Principal, a sort of Normal School for Bengal; but the question of a Normal School for Behar will eventually call for consideration.

“(29.) I think it would be wise that the experiment now to be made should be conducted at first by the direct agency of Government, and that we should advise the Government to take it into its own hands.”

4. In order that the Most Noble the Governor General in Council may be aware of the opinions of the Members of the Council of Education on this proposition, copies of their Minutes are herewith submitted.

5. After giving them every attention, the Lieutenant-Governor remains of opinion that the plan he has proposed is the best for the purpose, and as such he directs me to submit it for the consideration and orders of the Most Noble the Governor General in Council.

I have the honor to be, &c.,

(Signed) HODGSON PRATT,

Under-Secy. to the Govt. of Bengal.

Notes on Vernacular Education.

1. VERNACULAR EDUCATION on an extensive scale, and on an efficient footing, is highly desirable, for it is by this means alone that the condition of the mass of the people can be ameliorated.

2. Mere reading and writing, and a little of Arithmetic, should not comprise the whole of this Education; Geography, History, Biography, Arithmetic, Geometry, Natural Philosophy, Moral Philosophy, Political Economy, and Physiology should be taught to render it complete.

3. The elementary works already published, and fit for adoption as class-books, are the following :—

1st.—Shishushikha, in 5 parts. The first three parts teach Alphabet, Spelling, and Reading; the fourth is a little treatise on the

Rudiments of Knowledge ; the fifth, a free translation of the Moral Class Book of " Chambers's Educational Course."

2nd.—Pashwabali, or Natural History of Animals.

3rd.—History of Bengal, free translation of Marshman's work.

4th.—Charupath, or Lessons on useful and entertaining subjects.

5th.—Jeebuncharita, a free translation of the Lives of Copernicus, Galileo, Newton, Sir William Herschel, Grotius, Linnæus, Duval, Sir William Jones, and Thomas Jenkins, in " Chambers's Exemplary Biography."

4. Treatises on Arithmetic, Geometry, Natural Philosophy, and Moral Philosophy are in the course of preparation. Treatises on Geography, Political Economy, and Physiology, and the Historical Works and a series of Biographies will have to be compiled. For the present, the Histories of India, Greece, Rome, and England will suffice.

5. One Teacher for each School will not be sufficient. Two for each at least will be required. Every School will very likely contain from three to five classes, which for one Teacher to manage efficiently is impracticable.

6. The salary of the Pundits should be at least Rupees 30, 25, 20 per month, qualification and other circumstances being taken into consideration. When all the books enumerated above shall be ready for adoption, every School should have a Head Pundit at Rupees 50 a month.

7. Arrangement should be made for the Teachers receiving their salaries regularly every month, in their own Stations, without being required to quit their posts.

8. Four zillahs for the present should be selected for operation, namely, Hooghly, Nuddea, Burdwan, and Midnapore. There should be 25 Schools for the present, to be distributed as expediency suggests. These should be established in Towns and Villages not in the vicinity of English Colleges and Schools. In the neighbourhood of English Colleges and Schools, Vernacular Education is not properly appreciated.

9. The success of Vernacular Education greatly depends on an active and efficient supervision, as well as the amount of encouragement given to the successful pupils. With Natives in general, the acquisition of knowledge, for the sake of knowledge itself, has not as yet become a motive. It is therefore necessary, that Lord Hardinge's Resolution, which has so long been in abeyance, should be strictly enforced.

10. The following plan of superintendence appears to be much less expensive and far more efficient than any other could possibly be.

11. Two Native Superintendents, each on a salary of 150 Rupees a month, including their travelling charges, to be employed, one for Midnapore and Hooghly, the other for Nuddea and Burdwan. They are frequently to visit the Schools, examine the classes, and rectify the mode of teaching.

12. The Principal of the Sanscrit College to be nominated, the Ex-officio Head Superintendent, with no other additional allowance than his travelling charges, which at the most will not exceed 300 Rupees per annum. He is to visit the Schools once a year, and to report to the authorities, with whom will rest the management of Vernacular Schools.

13. The preparation and adoption of class-books, and the selection of Teachers to be entrusted to the Head Superintendent.

14. The Sanscrit College, besides being a seat of general Education, to be also considered as the Norman School, for the training of Vernacular Teachers.

15. Thus the training of Teachers, preparation and adoption of class-books, selection of Teachers and general superintendence will be united in one office. This circumstance will remove many inconveniences.

16. An Assistant Head Superintendent to be appointed with 100 Rupees a month. His duty will be to assist the Principal of the Sanscrit College in training up the Teachers and preparation of class-books, and to officiate for him while visiting the Vernacular Schools.

17. The Patshalas, or indigenous Schools under Gooroomohashoys, such as they are now, are very worthless Institutions. Being in the hands of Teachers, generally incompetent for the task they undertake, these Schools require much improvement. It will be the duty of the Superintendents to inspect these Schools and give the Teachers as much instruction as they can as to the mode of teaching. It will also form part of the duty of the Superintendents to watch opportunities to introduce, as far as practicable, the class-books above-mentioned. In fact, the Superintendents will take every care to make these Schools, as far as possible, useful Institutions.

18. Those Schools founded by Natives, or Missionaries, which are in the hands of competent Teachers, of course deserve attention and encouragement. The Superintendents will be required to visit such Schools and to report on their respective claims to encouragement.

19. The Superintendents will also be required to consider it as part of their duty to persuade the inhabitants of Towns and Villages, within their respective beats, to establish Schools upon the model of Government Schools.

(Signed) ISHWAR CHUNDER SURMA.

The 7th February 1854.

To

THE HON'BLE F. J. HALLIDAY,

Member of the Council of Education.

HON'BLE SIR,

At Thakurpukur, seven miles from Kidderpur, I have, under my superintendence, a School composed of about 100 boys, Hindu, Mussulman, and Christians. The School has been established three years. I spend three days every week in the village where the School has been established.

In connection with this School, I have two others, at the distance of six miles, all taught through the Vernacular; the one at Thakurpukur I consider a model for the neighbouring ones.

I and Native agents give religious instruction in those Schools. The following is the scheme of *secular* instruction, the result of my own experience, which I am prepared to act on if I obtain a Grant in aid :—

1. *Reading*—The Alphabet to be taught, using the black-board according to the simple and complex form of the letters, and afterwards their use as labials palatals. The Alphabet letters to be acquired in three months; then Spelling by putting together letters from a box, or writing the names of familiar objects. *Grammar* to be taught by familiar illustrations, such as that a Conjunction is like a bridge, a Pronoun like a *bridle*. Difficult words to be taught on the etymological, not on the vocabulary system.

2. *Writing* to be taught first after the Gooroomohashoy's system, then by a boy reading from a MS. short sentences embodying some important fact which the boys are to write from dictation in a book; this book to be corrected weekly by the Pundit. At a subsequent stage the boys will take notes of a lecture and finally give an analysis of a Bengalee book.

3. *Geography*.—At five years old the boys are to begin to learn the outlines of the Map of the World or of Bengal, by the *eye*, next to draw an outline on the black-board, then to study a skeleton map, next to draw maps and finally to read a work on physical Geography.

4. *Arithmetic*.—Begin with the Arithmeticon, then with Exercises, on mental Arithmetic, illustrated by visible objects; the questions involving facts in Natural History and finally Mensuration.

5. *Lessons on Objects*.—To train youth to use their senses as *media* of intellectual improvement.

6. Natural History the *sine quâ non* for a *peasant*; 150 pictures of birds and beasts are made familiar to their eye. Next some account of each is given, and finally Lawson's work on Animal Biography is used as a text-book.

My object has been to build on the Native system, not to supersede it. By this means I am able to enlist the Gooroomohashoy as my object.

Three of the boys I am training up as pupil Teachers. To others I intend for the Medical Service, and others I intend sending to the Botanical Gardens, to be trained up as Agriculturists, while others I hope may get employment from Government in the spirit of Lord Hardinge's Resolution.

On Saturdays, the Teachers for Village Schools come in, when I instruct them and require them to instruct the boys on certain given subjects which they have studied in the week.

My plan can be carried out by a Gooroomohashoy at eight Rupees monthly, (paid according to the proficiency of his pupils.) A Pundit to attend two days weekly, to examine in Bengalee Grammar, and correct exercises. A Teacher to instruct in History, and Geography, and a superior Teacher to give instruction in physical Geography, Mensuration and to take part in gallery lesson.

A Grant of 25 Rupees monthly would enable me to accomplish this object.

I frequently visit indigenous Schools, and find, that were I able to make Grants of improved books at reduced rates, or to promise Teachers a certain pecuniary reward for teaching certain branches, a considerable impulse could be given. Were 15 Rupees monthly placed at my disposal, for 12 months, I would appropriate the money for these objects, and report results at given periods.

I should rejoice in being allowed the privilege of visits from a Vernacular Inspector of Schools.

February 1854.

I remain, &c.,
(Signed) JAMES LONG.

To

THE HON'BLE F. J. HALLIDAY.

HONORABLE SIR,

IN obedience to your request, as conveyed in your letter of the 23rd ultimo, I have the honor to submit a memorandum of my views on Vernacular Education in Bengal, and the most effective means of reforming the Schools now conducted by the Gooroomohashoya.

To my humble thinking the system of tuition followed in the Patshalas or indigenous Schools and the Vernacular Institutions established by Government, is both extremely defective and prejudicial to the development of the infant mind. The Gooroomohashoys, it is scarcely necessary to mention, are seldom men of sufficient knowledge and experience for the task of teaching, and exactly resemble the class of men described by Dr. Goldsmith, who turn to teaching when they find themselves unfit for any other employment. They are held, as has been described by Mr. Adam, by a sort of domestic tie, "retainers or dependents of single families and individual patrons."

On the other hand it is a notorious fact, that the Government Vernacular Patshalas, established in different parts of the country, have signally failed, the cause of which (so far as I have been able to ascertain) seems to be that they are conducted by persons who are totally unqualified either to impart instruction or to make it interesting or useful. They generally assume the title of Pundits, and have as narrow and confused notions of things and Education as their brethren the Gooroomohashoys. In point of general information, these Pundits are not much superior to the Gooroomohashoys. Added to this drawback, the local authorities to whose care these instructive establishments are entrusted, owing to pressure of public business, have, with few exceptions, never afforded any encouragement, either by their visits to these institutions, or by their counsel, nor are the benefits (if any) which these Schools confer, generally, expended beyond the few villages in which they are respectively located. They form no central places of resort for the inhabitants of

neighbouring villages, and it is felt that while private Schools attempt to be instrumental in qualifying boys for the situations of *putwarries*, *mohurirs*, *ameens*, &c., the Government Patshalas teach merely Reading, Spelling and the elements of Arithmetic. It is a well-known fact that most Native parents in the villages feel it almost impracticable to send out their children to any distance for Education, as their limited means scarcely enable them to find books or charges for tuition much less to provide servants to attend them to Schools; and hence it is, that they remain contented with what instruction their boys obtain in their villages; and as the parents attach little or no importance to Vernacular Education, they conclude that further acquirement in the Bengalee language may be better made at a maturer age.

To provide a remedy for such a state of things, and to supply the want of proper instructors, which is the very root of the evil, I would in the first place propose to raise a body of educated young men, who would make teaching their *profession*, and whose prospects would be made dependent on the exertions, aptitude, and interest they display in the art of instructing. This I imagine, could not be achieved by any other mode than by establishing a Vernacular Normal School in Calcutta, where Scholars, whose acquirements have come up to the Junior Scholarship Standard, in English and Bengalee, should be invited from all parts of the country to place themselves under training for School Masterships. When these scholars have acquired the requisite attainments (to be fixed upon by competent authorities) and their qualifications have been tested by previous examination, a selection should be made of one of the most populous Districts in Bengal; and a Model School, under the guidance and supervision of an able and experienced Superintendent, should be founded in the Head Station of that Zillah, contiguous to the Government College, where a batch of the prepared instructors, trained in the Normal School mentioned above, may be placed to conduct it.

When the plan of this Zillah School has been fully matured and tried, and symptoms of success have become manifest, an effort should be made to establish Branch Schools in each of the several Pergunnahs contained in that zillah, appointing the tried Masters employed in the zillah School, as Head-masters to each of the Pergunnah Schools, with increased salaries, entrusting the duty of supervising these Pergunnah Branch Schools to the Superintendent located at the

Head Station, Zillah School. As soon as these Pergunnah Branch Schools are fairly started, the village, or indigenous Schools under each Pergunnah, may be taken up, retaining the Gooroomohashoys and the Pundits now in charge of them, on their original footing; I would gradually and with caution improve these indigenous Schools, by regulating their studies on the principle of the Model Schools at the zillah, rewarding the Gooroomohashoys and Pundits of these Schools with small money-prizes, at the yearly and half-yearly examinations. On the plan of the Calcutta School Society's Schools, which were established in the year 1818, I would also select properly-qualified Teachers from the successful students of the Zillah and Pergunnah Schools, and appoint them to the indigenous Village Schools, whenever the situations of Gooroomohashoys or Pundits fell vacant. In this manner, Vernacular Schools might be gradually multiplied in all the different zillahs, till Education is brought to the very doors of the people and the desired improvement is slowly and silently effected, without introducing the slightest changes either in their habits or manners.

When this plan has been properly carried out, and Schools have been established in almost every village or *potty*, Visitors or General Superintendents should be chosen from the most deserving Masters of the Zillah, Pergunnah, or Village indigenous Schools, for the general supervision of Vernacular Schools of all grades. Thus a means of promotion and reward will be created, and an active incentive will be offered to Teachers to devote their activity and attention to the cause. In truth, if a class of instructors could by this means be raised and scattered over different parts of the country, who could enter into the spirit of the plan, with feelings and sentiments imbued with European knowledge and science, there is very little doubt that their elevated rank, moral influence and beneficial examples would serve to generate a taste for Vernacular learning, which would supersede the very imperfect Education at present imparted and enable the design to be carried out with harmony and success.

Sufficient inducements should also be held out to the people to avail themselves of the Education which the Government is so anxious to provide for them. Those students in the Vernacular Schools that may acquit themselves creditably at the Annual Examinations, and who desire it should be held entitled, by way of rewards, to receive their Education in English Literature and Science, in the several Colleges, *viz.*, Dacca, Kishnaghur, Bāhampore, Hooghly, and the Presidency College, free of

charge, as also all the Mofussil ministerial employments which are now given away indiscriminately to men of little experience in business, though it is generally known that they are men of no principles, should be held out as rewards to meritorious students from the Vernacular Schools. This will give effect in a prominent manner to the Hardinge Resolution, and also provide successfully against the corruption prevalent among the Amlaha. I have very little doubt that under the proposed system, young men would not only be trained as better scholars in the Vernacular language, but after a little experience will also be able to write better Roobucarries, Perwannahs, &c., than the present Amlahs; and to ensure this, some of these young men might be made to serve their apprenticeships in the different lines of Mofussil Kutcherries, after the model pursued in the Judge's Court of Mangalore, to which my attention was directed by an article in the *Friend of India* of the 26th January 1854. Until some such form of official patronage and Government support be extended to them, I am afraid no course of Education, however wisely and advisedly followed, is likely to rouse the energies of the people and elevate their condition in the social scale.

To enable the Masters, appointed under the proposed system, to do justice to their avocations, it would be necessary to prepare a course of reading for that purpose. The books at present in use are so defective and got up with so little design, that hardly any use can be made of them in carrying out the plan unless they are thoroughly revised and improved.

In this country the people resort to Education more for the purpose of turning their acquirements to immediate benefit than as a means of affecting their moral and intellectual elevation. Whenever therefore attempts have been made to improve their intellectual faculties to the neglect of what would be immediately of practical use to them, the plan has utterly failed; inasmuch as it is neither understood by the people nor are they able to conceive its tendency; under this consideration I would, for their present Education, begin by putting into their hands books edited on the principle of Rai Ram Saran Doss' elementary Works, which have proved so useful in the North-Western Provinces, and follow them up with books of the under-mentioned description, which I think exactly meet the pressing wants of the mass of population, both agricultural and non-agricultural.

1. A Manual of the different branches of Zemindary Accounts.
2. A Manual of every description of Mahajuny or Tezarut Accounts.

3. A Manual containing forms of Roobucarry, Purwannahs, and Durkash Letters, &c.

4. A Manual of Mensuration.

5. A Manual containing an abstract of the Company's Regulations, Civil and Criminal procedure.

6. A Manual containing practical hints for the preservation of health.

The practical information contained in these books will not only place within their reach an amount of knowledge, which is of the greatest importance to them as a means of livelihood, but what is of the greatest moment, it will make them sensible of their own position in life, and enable them to devise ways and means for their gradual improvement.

As knowledge in the Vernacular thus progresses, a higher course of reading, suited to the growing tastes, capacities and wants of the people, will be devised, published, and brought into use by and under the immediate superintendence of the established Vernacular Teachers.

These books, it should be borne in mind, ought to be taught, as far as circumstances might allow, after the English mode of conveying instruction. The Gooroomohashoys in the Mofussil should be gradually trained to this mode by the Visitors and Superintendents who shall have the control and supervision of the Village Schools, and thus an improved method of instruction will in process of time be established. This plan was carried on for some time with efficiency in the Patshala attached to the Hindoo College, and I do not know why it should not tell in the same manner on the Schools in the Mofussil.

In conclusion, I must add, that this is but a mere outline of the scheme which I have to suggest. Its details are vast and comprehensive and could only be developed by being practically adopted. Its success however will greatly depend upon the zeal, discretion, and capabilities of the Superintendent, who may at first be appointed to undertake this important task. I am fully aware of the difficulties which beset it, especially as regards the conduct and supervision of the indigenous Village Schools, which are now supported by the people themselves, and introduction into them of our own mode of tuition which cannot at the outset be expected to be fully appreciated.

I have, &c.,

(Signed) RAMCHUNDER MITTER

CALCUTTA ; }
8th February 1854. }

No. 317.

FROM

C. BEADON, ESQUIRE,
Secretary to the Government of India,

TO

W. GREY, ESQUIRE,
Secretary to the Government of Bengal.

Dated the 13th February 1855.

HOME DEPARTMENT.
EDUCATION.

SIR,

I HAVE now the honor, by direction of the Governor General in Council, to acknowledge the receipt of Mr. Under-Secretary Pratt's letter, No. 525, dated the 16th of November last, proposing a scheme of Vernacular Education for the Lower Provinces of the Presidency of Bengal.

2. The substance of the Lieutenant-Governor's proposal is, that the Behar Zillahs should be placed under a system similar to that introduced experimentally into the North-Western Provinces; that certain Zillahs of Bengal should be managed, in respect to Vernacular Instruction, by Pundit Ishwar Chunder Surma, the Principal of the Sanscrit College, and that Grants in aid should be given to Private Schools. The details of this scheme are considerably affected by the Despatch of the Hon'ble Court, dated the 19th July last, which authorizes the adoption of a much more extended measure than that contemplated in your letter, and the expenditure of a considerably larger annual sum of money for the purpose of carrying it out.

3. His Lordship in Council sees no objection to the proposed scheme generally, and accordingly authorizes its adoption, but he thinks that regard being had to the various conditions of different portions of the Lower Provinces, it will be prudent to introduce it gradually, commencing with the Zillahs of Behar and some of those in Bengal, and extending it, as soon as experience shall have shown how far the system requires modification to adapt it, to the requirements of this part of India.

4. His Lordship in Council does not object to the employment of Pundit Ishwar Chunder Surma, in occasionally inspecting the Vernacular Schools in Bengal, if on full consideration you continue to think that his important avocations, as Principal of the Sanscrit College, will not thereby be detrimentally affected, but the terms of the Court's Despatch

will not allow of his being made a Superintendent of Vernacular Education, the functions of such an Office, having now to be performed by the Director and by the Inspectors whom it is intended to employ under his orders. The appointment of Inspectors also renders it unnecessary to have a Visitor General in Behar.

5. The Governor General in Council is strongly impressed with the necessity for establishing Normal Schools for the training of Vernacular Teachers, and he desires me to request that the Lieutenant-Governor's anxious attention may be given to this point in connexion with the general scheme.

6. The instructions conveyed in my letter, No. 166, dated 26th January last, relative to Grants in aid, are as applicable to Vernacular as to other Schools.

7. The financial details of the plan as the Lieutenant-Governor may determine to introduce it in the first instance, under the general authority conveyed in this letter, will have to be submitted, as usual, for formal sanction.

I have the honor to be, &c.,
(Signed) CECIL BEADON,
Secy. to the Govt. of India.

COUNCIL CHAMBER; }
The 13th February 1855. }

RETURNS
RELATING TO
Native Printing Presses
AND
PUBLICATIONS IN BENGAL.

Nos. 95 AND 862.

FROM

THE OFFG. UNDER-SECY. TO THE GOVT. OF BENGAL,

TO

THE CHIEF MAGISTRATE OF CALCUTTA,
THE SUPERINTENDENT OF POLICE, L. P.,
THE SUPERINTENDENT OF CUTTACK,
THE SUPERINTENDENT OF CHITTAGONG,
THE COMMISSIONER OF ASSAM,
THE COMMISSIONER OF ARRACAN,
THE COMMISSIONER OF TENASSERIM AND MARTA-
BAN PROVINCES,
THE AGENT TO GOVERNOR-GENERAL, S. W.
FRONTIER.

Dated Fort William, the 18th April 1853.

GENERAL.

SIR,

I AM directed, by the Most Noble the Governor of Bengal, to request that you will call upon the Magistrates subordinate to you, and submit for the information of Government, Returns in the annexed forms (A and B,) of the Native Presses established in their respective Districts, and of the publications issued therefrom during the year 1852.

2. You will also request the Magistrates to continue to furnish Annual Returns in the same form.

3. The Returns should include every Printing Press at which any periodical work, or any book or pamphlet, in any Vernacular or Oriental language has been printed or published during the year.

4. Magistrates will probably have no difficulty in making up the Returns, as the printer and publisher of every periodical work, and the owner of every Printing Press, is required, by law, to make declaration of the same before a Magistrate; and it is not likely that such persons will be otherwise than willing to furnish all information required for statistical purposes.

5. In those Districts in which there are no Presses from which periodical or other works in any dead or living Oriental language issue, a remark to that effect will be sufficient.

I have, &c.,

(Signed) W. GORDON YOUNG,
Offg. Under-Secy. to the Govt. of Bengal.

A.
Newspapers and other periodical Publications.

Place.	Name of Press.	Name of each Newspaper or other Periodical.	Description of each Newspaper or other Periodical.	Name of Editor on the 31st Dec. 1832.	Circulation of each.	Price of each Work per Copy.

B.
Books and Pamphlets.

Place.	Name of Press.	Name of each Work.	Description of each Work.	No. of Copies of each Work struck off.	No. of Copies of each Work sold.	Price of each Work per Copy.

No. 448.

FROM

THE OFFG. CHIEF MAGISTRATE OF CALCUTTA,

TO

THE SECRETARY TO THE GOVERNMENT OF BENGAL,
JUDICIAL DEPARTMENT.*Fort William, dated 24th June 1854.*

SIR,

WITH reference to Mr. Under-Secretary Young's letter, No. 842, of the 24th April last, I have the honor to forward herewith, for submission to the Hon'ble the Lieutenant-Governor, a communication, in original, from the Reverend J. Long, transmitting Lists of Bengalee Presses in Calcutta, and of the publications issued therefrom during the Bengalee year 1260, or from April 1853 to April 1854, drawn up in accordance with the forms prescribed under Orders of the 18th April 1853, No. 862.

2. The amount of labor and research involved in the compilation of the Returns must have been very considerable. Mr. Long having, as he states, been obliged to visit all the Native Presses himself and ascertain the particulars he has collated from personal inquiry ; and I feel persuaded that no other person than Mr. Long, who, I understand has devoted himself for many years to the Vernacular Press, could possibly have done so.

3. The result thus obtained are as follow :—

Presses printing Bengalee Works, ...	...	46
Books and Pamphlets printed, ...	...	252
Total number of Copies printed, ...	...	4,18,275
Number of Newspapers and Periodicals, ...	...	19
Number of Copies circulated, ...	...	8,100

4. In the Return of books and pamphlets published, Mr. Long has added Columns 1, 9, 10 and 11, in which are given the number of the Works, the number of pages in each Work, the books he has been able to furnish, and the remarks he offers on such works as called for them. The books he has procured are 227 in number, and their cost has been Company's Rupees 94-11-3, a bill for which is enclosed.

5. As Mr. Long has expressed much anxiety for the immediate submission of his letter and its accompaniments, I have not detained the

Returns in order to prepare a separate list of the Books purchased by him as required by Orders of the 24th April last, nor does this appear to be absolutely necessary, since the requisite information is given in the Return itself, and each book has been numbered to correspond with Column 1.

I have the honor to be, &c.,
(Signed) G. F. COCKBURN,
Officiating Chief Magistrate.

The 24th June 1854.

To

G. F. COCKBURN, ESQUIRE,
Chief Magistrate of Calcutta.

SIR,

A CORRESPONDENCE took place between me and the Government of Bengal through the Chief Magistrate, with reference to Returns regarding the publication of the Bengalee Presses in Calcutta during the last year.

I undertook to furnish the Returns, which involved a considerable amount of research, on the understanding that the Returns were to be printed in the Selections of Government, and 250 Copies being allowed me for distribution. My object having been to secure public attention to the Vernacular Press on the part of the public Authorities, as it forms an important element in the vital question of *Vernacular Education*.

I now beg to submit the Return. It is for the Bengalee year 1260, or from April 1853 to April 1854. Bengalee books are dated according to the *Bengali* year.

In Statistical Researches in this country, one can only attain an *approximate* accuracy, considering the agents we have to employ and the little interest felt in Statistical Research by the Native community generally.

I have been for several years employed in the compilation of a Catalogue *Raisonnee* of Bengali Books. I have used this as a check on my Returns; and have also visited nearly all the Native Presses myself and ascertained the particulars from personal inquiry.

The results I have to submit are the following ; not including the *Serampore, Burdwan* and *Rungpore* Presses. There are in Calcutta printed in 1853-54 :—

Presses printing Bengali Works, ...	...	46
Books and Pamphlets printed, ...	...	251
Total Copies printed of all these, ...	...	4,18,275
Newspapers and Periodicals, ...	...	19
Copies of them circulated, ...	...	8,100

I found it practicable to give, in only few cases, the number of Works circulated, because there are few regular book-shops where those books are to be found. The books are given out on commission to hawkers who traverse the streets of Calcutta and its neighbourhood to sell them, carrying them on their heads. There are several hundreds of this class of men employed.

I was requested to purchase for Government a copy of each of the works in the Return, but various works were speedily sold off and not procurable. I send those which I have procured, amounting to 227 volumes, at a cost of Rupees 94-11-2. Each book is numbered by me so as to correspond with the number in the Return. A bill accompanies.

I cannot conclude without remarking that the fact of not less than 2,000,000 of Bengali books having issued from the Press within the last ten years, is a loud call for effective measures being taken to create a healthy literary taste among the people by a sound Vernacular Education. These books have their chief circulation in Calcutta and a radius of 20 miles around.

I remain, &c.,

(Signed) JAMES LONG.

The 23rd June 1854.

List of Books and Pamphlets published in the Town of

Number.	Place.	Names of Presses.	Name of each Work.	Description of each Work.
1	2	3	4	5
1	Goranhatta,	Anglo-Indian Union,	<i>Adabhut Ramayan,</i>	Ram's History and Conquests,
2	"	"	<i>Amara Kosha,</i>	A Sanskrit Dictionary,
3	"	"	<i>Goledeo Gandar,</i>	A Love Tale,
4	"	"	<i>Ingraji Pat,</i>	Reading Lessons for Schools,
5	"	"	<i>Hasta Malik,</i>	Vedantic Theology on Brahma & Spirit,
6	"	"	<i>Hindustan Bhugol,</i>	Outline of India Geography,
7	"	"	<i>Laila Majnu,</i>	A Tale from the Persian,
8	"	"	<i>Sakantalar Upa-</i> <i>khyean,</i>	Analysis of the Sanskrit Drama Sa- kantala,
9	"	"	<i>Vedanta Sar,</i>	Vedantic Theology,
10	Circular Road,	Baptist Mission Press,	<i>Bangadesh Itihas,</i>	Marshman's History of Bengal, trans- lated by Wenger,
11	"	"	<i>Barnamala,</i>	Introductory Spelling Book,
12	"	"	<i>Brajakishor Byeaka-</i> <i>van,</i>	Grammar of the Bengali,
13	"	"	<i>Bhrama nashak,</i>	Christianity destructive of Hinduism,
14	"	"	<i>Dharma Avatar,</i>	On Christ's Incarnation,
15	"	"	<i>Ingraji Bangala Abi-</i> <i>shan,</i>	Anglo-Bengali Dictionary,
16	"	"	<i>Luke Susamachar,</i>	The Gospel of St. Luke,
17	"	"	<i>Mukti Minansa,</i>	On Salvation by Christ,
18	"	"	<i>Nishpati Apek,</i>	Hindu Objections refuted by Mundy,
19	"	"	<i>Nutan Charitra,</i>	Life of the Rev. J. Newton,
20	"	"	<i>Satyas Itihas.</i>	True Stories from History,
21	"	"	<i>Shakiper Tel,</i>	Lamb's Tales from Shakespear,
22	Shankartola,	Banga Deshiya,	<i>Satyas Narayan,</i>	Praises of Krishna,
23	Goranhatta,	Bhagirathi,	<i>Bhagavat Gita,</i>	A Metaphysical Poem,
24	"	"	<i>Annada Mangal,</i>	Passages in Durga's Life,
25	Balakhana, So-	Bhaskar,	<i>Bhugol,</i>	Outlines of General Geography,
26	bha Bazar,	"	<i>Gyan Pradip, Vol. 1,</i>	Ethical Tales,
27	"	"	<i>Gyan Pradip, Vol. 2,</i>	Ethical Tales,
28	"	"	<i>Nutan Ata,</i>	The new Charter Act,
29	"	"	<i>Pakrajeshwar,</i>	Cooking according to the Shastar,
30	"	"	<i>Patibratopakyean,</i>	Duties of a Faithful Wife,
31	"	"	<i>Vidyea Sundar,</i>	A Tale of Burdwan,
32	Hedua,	Bibhakar,	<i>Rasmanjari,</i>	Erotic Poems from the Sanskrit,
33	Sibpur,	Bishop's College,	<i>Barnamala,</i>	Bengali on the Phonetic System,
34	"	"	<i>Shaytan Kaipana,</i>	Remedies against Satan's devices,
35	Ahiritola,	Chaitanya Chan-	<i>Annada Mangal,</i>	Passages in Durga's life,
36	"	draday,	<i>Barnamalah, Vol. 1,</i>	Introduction to Spelling,
37	"	"	<i>Bhagavat Gita,</i>	On Creation, Generation,
38	"	"	<i>Bhakhtatava Sar,</i>	On Krishna's Worship,
39	"	"	<i>Mahabharat, Vol. 1,</i>	The epic Poem of the great War,
40	"	"	<i>Mahabharat, Vol. 2,</i>	The epic Poem of the great War,
41	"	"	<i>Panchali Dusrath,</i>	Songs for Hindu Festivals,
42	"	"	<i>Panjika,</i>	Almanac,
43	"	"	<i>Panchali Rasik,</i>	Songs for Hindu Festivals,
44	"	"	<i>Panchali, No. 5,</i>	Songs for Hindu Festivals,
45	"	"	<i>Radha Krishnabilas,</i>	Songs to Radha and Krishna,
46	"	"	<i>Ramayan,</i>	Epic on Ram's Conquests,
47	"	"	<i>Vaishnav Manaran-</i> <i>jika,</i>	On the Vaishnav marks,
48	Coostoloh,	Cones and Co.,	<i>Krisht Darpan,</i>	Elements of Agricultural Science,
49	"	"	<i>Panjika Barn,</i>	Large Bengali Almanac,
50	"	"	<i>Panjika Chota,</i>	Small ditto,

Calcutta in 1853-54, or the Bengali Year 1260.

Number of Copies of each Work struck off.	Number of Copies of each Work sold.	Price of each Work per Copy.	Number of pages in each Work.	Copy furnished.	REMARKS.
6	7	8	9	10	11
500	200	0 6 0	90	1	Second edition from the Sanskrit.
1000	..	0 4 0	144	1	Many editions. The author was a <i>Buddhist</i> .
1000	..	0 6 0	104	1	Musalman Bengali.
1000	..	0 2 0	....	0	An able publication.
500	..	0 4 0	18	1	Meagre: a bare list of names.
500	..	0 1 2	20	1	
1000	700	0 6 0	199	1	The original very popular; an English translation exists.
500	..	0 6 0	60	0	The original published by Sir W. Jones.
500	..	0 4 0	84	1	From the Sanskrit, a standard work.
2000	..	0 14 0	284	1	A plain style, much useful matter.
6000	..	0 1 0	24	1	
1000	..	0 8 0	136	1	
10000	..	Gratis.	14	1	Tract Society's publication.
10000	..	Gratis.	42	1	Eighth edition.
3000	..	0 14 0	256	1	
21000	..	Gratis.	....	0	
20000	..	Gratis.	40	1	Sixth edition.
10000	..	0 0 0	82	1	
750	..	*0 2 0	185	1	
1000	..	0 12 0	239	1	60 Sketches of celebrated Characters in Ancient History.
1000	..	0 4 0	212	1	Nine Tales translated by Dr. Roer for the Vernacular Literature Committee.
500	..	Gratis.	16	1	Published by a Zemindar.
1000	900	0 5 0	152	1	Many editions—very philosophical.
1000	600	0 4 0	166	1	Many editions—composed last century by Bharat Chandra.
500	400	0 8 0	50	1	
500	400	0 8 0	78	1	Used meagre in Schools, composed by the Editor of Bhaskar.
500	400	0 8 0	78	1	Used in Schools. Do. Do.
500	450	0 4 0	31	1	Sir C. Wood's Bill of 1853.
500	400	1 0 0	93	1	A Sanskrit Cookery Book translated.
500	..	Gratis.	94	1	The Shaster's view of a Wife's Duties, (a Prize Essay from Rungpore.)
500	100	1 0 0	192	1	By Bharat Chandra, the Walter Scott of Bengal.
..	..	.....	..	..	From the Sanscrit.
500	350	0 4 0	108	1	Teaching Bengali on the Pestalozzian System.
750	..	*0 3 0	228	1	A Translation of a Book—"precious remedies."
1000	900	1 2 0	234	1	By Bharat Chandra.
2000	..	0 1 2	40	1	Two editions in one year.
1000	900	0 3 0	75	1	
1000	800	0 2 1	90	1	Popular among the Vaishnabs.
1000	950	1 8 0	553	1	The Hindu "Book of Kings."
1000	950	2 8 0	667	1	The Hindu "Books of Kings."
1000	900	1 2 0	951	1	Religious Ballads.
5000	5,000	0 1 2	88	1	
1000	..	0 8 0	355	1	
1200	600	0 2 0	63	1	
1000	850	0 4 0	211	1	Many editions.
900	850	1 8 0	506	1	From the Sanskrit by Kriti Bas.
800	..	0 1 0	24	1	On the tilak or Sectarial marks.
500	..	Gratis.	56	..	Printed at the expense of an Officer, for circulation in Assam.
5000	5,000	0 8 0	172	1	Good paper with many wood-cuts.
3000	3,000	0 4 0	144	1	Do. do.

List of Books and Pamphlets published in the Town of

Number.	Place.	Names of Presses.	Name of each Work.	Description of each Work.
1	2	3	4	5
51	Nimtola,	- Durbin, -	<i>Bedar Gaphelin,</i>	- Warning to Careless Moslems,
52	"	"	<i>Meyaraj Nama,</i>	- Muhammad's Ascent to Heaven,
53	"	"	<i>Ophat Nama,</i>	- Muhammad's Death,
54	Ahiritola,	- Gyananjan, -	<i>Bhagavat Gita,</i>	- On Creation, Generation,
55	"	"	<i>Nala Damayanti,</i>	- A Tale of Conjugal Affection,
56	"	"	<i>Narad Sambad,</i>	- Account of the 10 Hindu Incarnations,
57	"	"	<i>Nari Parba,</i>	- The Women's Lament for those fallen in Battle,
58	"	"	<i>Seargarohan,</i>	- The Ascent to Heaven of Judisthir,
59	"	"	<i>Udjog Parba,</i>	- The Battle of the Kurus and Pandus,
60	Balakhana, So-	Gyanoday, -	<i>Ades Kanda,</i>	- Ram's Birth,
61	"	"	<i>Hitapodesh,</i>	- Ethical Tales,
62	"	"	<i>Panchali, No. 3,</i>	- Songs at Festivals,
63	"	"	<i>Panjika,</i>	- Almanac,
64	"	"	<i>Ramayan,</i>	- Epic Poem of Ram's Conquest,
65	"	Jyan Dayak,	<i>Jiban Tara,</i>	- A Love Tale,
66	Nimtola,	- Meyrat Akbar,	<i>Shurujal,</i>	- Account of a female Warrior,
67	Lal Bazar,	- Military Orphan,	<i>Mal Sankranta,</i>	- Guide to the Katcherry,
68	Mirsapur,	- Muhammadi,	<i>Aba Suma,</i>	- Life of a Moslem Devotee,
69	"	"	<i>Iblichh Nama,</i>	- On Satan,
70	"	Chaitanya a Chan-	<i>Kryamat Nama,</i>	- On God,
71	"	drika,	<i>Iblichh Nama,</i>	- On Satan,
72	Bara Bazar,	- Mustaphi, -	<i>Gole Bakaole,</i>	- A Tale, the Rose of Bakaole,
73	"	Hanipha, -	<i>Bedarel Gaphelin,</i>	- Warning to Careless Moslems,
74	"	"	<i>Bhabalabh Shurai-</i>	- Songs,
75	"	"	<i>jan,</i>	-
76	"	"	<i>Hajar Machhli,</i>	- One Thousand Questions to Muhammad,
77	"	"	<i>Narkol Beder Jang,</i>	-
78	"	"	<i>Meyaraj Nama,</i>	- Muhammad's Ascent to Heaven,
79	Radha Bazar,	- Hindu Patriot, -	<i>Yuseph a Zuleikha,</i>	- Joseph and Potiphar's Life,
80	"	Imperial Press,	<i>Rasmanjanari,</i>	- Erotic Poems,
81	Hanspukur,	- Jagajjiban, -	<i>Hajar Machhli,</i>	- One Thousand Questions to Muhammad,
82	Bartaria,	- Kabitaratnakar,	<i>Baislab Manaranjika,</i>	- The duties of Vaishnabs,
83	"	"	<i>Bhasa Drabea Gun,</i>	- Native Materia Medica,
84	"	"	<i>Din Panjika,</i>	- Almanac,
85	"	"	<i>Hanuman Charitra,</i>	- On Palmistry and Auguries,
86	"	"	<i>Kishendye Khanda,</i>	- Krishna's Interview with the Monkey,
87	"	"	<i>Krishna Karamrita,</i>	- Life of Krishna,
88	Banatala,	- Kamalalay,	<i>Sundara Khanda,</i>	- Search after the Lost Wife,
89	"	"	<i>Batrish Sinhasan,</i>	- 82 Tales of Vikramaditya,
90	"	"	<i>Betal Panchabinsati,</i>	- 25 Tales of Vikramaditya,
91	"	"	<i>Gada Parba,</i>	- The Wars of the Clubs,
92	"	"	<i>Hajar Machhli,</i>	- One Thousand Questions to Muhammad,
93	"	"	<i>Jyan Kaumadi,</i>	- On Letter-writing,
94	"	"	<i>Madhu Malati,</i>	- A Tale from the Sanskrit,
95	"	"	<i>Panchali, No. 3,</i>	- Festival Songs,
96	"	"	<i>Sabha Parba,</i>	- On the Horse Sacrifice,
97	Ahiritola,	- Kamalasan,	<i>Vides Swader,</i>	- A Tale of a King's daughter of Burdwan,
98	"	"	<i>Batrish Sinhasan,</i>	- 82 Tales of Vikramaditya,
99	"	"	<i>Bedar Gaphelin,</i>	- Warning to Careless Moslems,
100	"	"	<i>Bhagavat Sar,</i>	- Life of Krishna,
101	"	"	<i>Chaitanya Chandro-</i>	-
102	"	"	<i>day,</i>	- Life of the Great Vaishnab Reformer,
103	"	"	<i>Gokdeo Gandar</i>	- A Tale of a Rose Flower,
104	"	"	<i>Joygunputhi,</i>	- A Tale,
105	"	"	<i>Man Shikha,</i>	- The Mind's Devotion to Krishna,
106	"	"	<i>Ophat Nama,</i>	- Muhammad's Death,
107	"	"	<i>Panchali, No. 1,</i>	- Festival Songs,
108	"	"	<i>Panchali, 5 Nos.</i>	- Festival Songs,
109	"	Karmalochan,	<i>Dron Parba,</i>	- War with Judisthir,
110	"	"	<i>Kali Bilas,</i>	- Durga's Life,
111	Chitpur,	- Kasipur Press,	<i>Panchali No. 2,</i>	- Festival Songs,
			<i>Panchali, No. 4,</i>	- Festival Songs,
			<i>Mugdabodh,</i>	- Sanskrit Grammar,

Calcutta in 1853-54, or the Bengali Year 1260.—(Continued.)

Number of Copies of each Work struck off.	Number of Copies of each Work sold.	Price of each Work per Copy.	Number of pages in each Work.	Copy furnished.	REMARKS.
6	7	8	9	10	11
1000	..	0 3 0	165	1	In Musalman Bengali, a mixture of Urdu and Bengali,—very popular among the Moslems in Calcutta and Daoca. Very popular, from the Sanskrit. Translated also into German and English. Very popular.
1000	..	0 2 2	63	1	
1000	900	0 1 3	24	1	
1000	800	0 4 0	..	..
1000	400	0 2 1	79	1	
300	900	0 1 2	33	1	
1000	900	0 0 3	40	1	From the Mahabharat.
1000	900	0 0 3	39	1	From the Mahabharat.
1000	1000	0 2 3	128	1	From the Mahabharat.
1000	..	0 1 2	101	1	First section of the Ramayan.
1000	500	0 5 0	305	1	The oldest Moral Tales in the World.
1000	1000	0 1 2	Compiled from the Sanskrit. Very popular. Musalman Bengali.
4000	4000	0 1 0	88	..	
1000	..	1 8 0	330	1	
1500	..	0 4 0	87	1	
1000	..	0 0 2	23	..	
1000	..	0 1 2	171	..	Musalman Bengali.
1000	..	0 1 0	30	1	
1000	..	0 1 2	64	1	
1000	..	0 3 0	160	1	
1000	..	0 1 1	68	1	
1000	..	0 6 0	264	1	Musalman Bengali.
1000	..	0 4 0	174	1	Musalman Bengali.
1000	..	0 12 0	194	1	Musalman Bengali.
1050	..	0 2 0	123	1	Very popular in Persian. Very popular in Persian.
500	300	0 4 0	88	1	
1500	..	0 2 0	72	1	
1500	..	0 2 0	134	1	
1000	..	0 2 0	38	1	
1500	..	0 4 0	108	1	From the Sanskrit.
500	..	0 1 2	24	1	Musalman Bengali.
1000	..	0 3 1	99	1	Extensively used by native doctors. Very popular with soothsayers.
10000	10000	0 1 0	..	..
1500	800	0 2 2	102	1	
1000	700	0 1 0	59	1	
1000	400	0 4 0	213	1	
1000	600	0 1 0	83	1	From the Sanskrit. From the Sanskrit. From the Mahabharat. Musalman Bengali. Very popular.
1500	700	0 1 2	152	1	
1200	..	0 2 0	152	1	
1200	..	0 1 2	62	1	
1200	..	0 1 2	119	1	
1500	..	0 3 0	153	1	From the Mahabharat. The most popular Tales in Bengali. Translated into various Indian languages. Musalman Bengali. In high repute among the Vaishnavs.
1500	1300	0 1 1	126	1	
1000	..	0 2 2	120	1	
1000	900	0 2 2	171	1	
1200	1200	0 1 3	110	1	
1000	950	0 4 3	170	1	Life of Chaitanya dramatised. Musalman Bengali. Musalman Bengali. Musalman Bengali. From the Sanskrit.
1000	400	0 6 0	134	1	
1500	1400	0 12 0	488	1	
500	400	2 0 0	490	1	
1500	..	0 5 0	145	1	
1000	..	0 4 0	264	1	Musalman Bengali. Musalman Bengali. Musalman Bengali. From the Sanskrit. From the Sanskrit.
1000	700	0 2 0	54	1	
1500	..	0 1 0	24	1	
1000	..	0 4 2	186	1	
1000	..	1 8 0	625	1	
1500	900	0 1 3	140	1	From the Sanskrit.
1500	900	0 1 3	132	1	
1500	1000	0 2 0	180	1	
1500	1500	0 1 0	70	1	
1000	1000	0 10 0	176	1	Vapedeva's great Work, the Sanskrit Murray.

List of Books and Pamphlets published in the Town of

Number.	Place.	Names of Presses.	Name of each Work.	Description of each Work.
1	2	3	4	5
112	Chitpur,	- Kasipur Press,	- <i>Panjika,</i>	- Almanac,
113	"	"	- <i>Somdhance Puith,</i>	- "
114	Banstola,	- Kirodh Sindhu,	- <i>Dhrava Charitra,</i>	- Life of Dhrava raj,
115	"	"	- <i>Krishna Bilas,</i>	- The Amusements of Krishna,
116	"	- Kirodh Sindhu,	- <i>Man Bhanjan,</i>	- Krishna's behaviour to his Wife,
117	"	"	- <i>Panchali, No. 3,</i>	- Festival Songs,
118	"	"	- <i>Panjika,</i>	- Almanac,
119	Bow Bazar,	- Mohendro Lal,	- <i>Aushadh b y e a b a-</i> <i>harak.</i>	- Practice of Medicine,
120	"	"	- <i>Sukumar Bilas,</i>	- A Tale,
121	"	- New Press,	- <i>Munarama Itikhas,</i>	- Moral Tales,
122	"	"	- <i>Mrigavati,</i>	- A Tale from the Persian,
123	"	"	- <i>Rasara,</i>	- Love Songs,
124	"	"	- <i>Sudder Devanney</i>	-
125	Nimtole,	- Nitendharmaranjika	- <i>Nishpati,</i>	- Decisions of the Sudder,
126	Hogulkurea,	- Probhakar,	- <i>Shri Bhagavat,</i>	- Life of Krishna,
127	"	"	- <i>Nutan Banan,</i>	- New Spelling Book,
128	"	"	- <i>Parishram Prayogjan,</i>	- The Fruits of Industry,
129	Umratole,	- Purnochandroday,	- <i>Vajra Vastu,</i>	- Combe on the Constitution of Man,
130	"	"	- <i>Bhanumati Chittabilas</i>	-
131	"	"	- <i>Prashnavali,</i>	- Shakespeare's Merchant of Venice,
132	"	"	- <i>Ritu Sanhar,</i>	- 268 Questions on Natural History,
133	"	"	- <i>Shanti Shatak,</i>	- Kalidas's Poem on the Seasons,
134	"	"	- <i>Shabdambudhi,</i>	- An ethical Poem,
135	"	"	- <i>Siva Sankirtan,</i>	- Dictionary of 36,000 words,
136	Tank Square,	- DeRosario and Co.,	- <i>Sangita Bilas,</i>	- Praises of Shiva,
137	"	"	- <i>Syamacharan Vyekakaran,</i>	- Meanings of the Poetical Reader,
138	Hindu Colg. Sq.,	- Sanskrit Press,	- <i>Annada Mangal,</i>	- Songs by the Raja of Burdwan,
139	"	"	- <i>Niti Bodh,</i>	- Sama Churn's Bengali Grammar,
140	"	"	- <i>Rasa Tarangini,</i>	- Passages in Durga's Life,
141	"	"	- <i>Shishu Shiksha, No. 1,</i>	- Chambers's Moral Class Book,
142	"	"	- <i>Ditto, No. 3,</i>	- On Love,
143	Sobha Bazar,	- Sar Sangraha,	- <i>Ashvamedh Parba,</i>	- Spelling and Reading Book,
144	"	"	- <i>Polis Durpan,</i>	- Simple Lessons for the Young,
145	"	"	- <i>Shanti Parba,</i>	- The Horse Sacrifice from Mahabharat,
146	"	"	- <i>Shishu Bodhak,</i>	- Police Regulations from 1793 to 1845,
147	"	"	- <i>Ulara Kanda,</i>	- Duties of Kings; efficacy of liberality,
148	Entally,	- Satyarnab,	- <i>Barnamala,</i>	- Spelling Book,
149	"	"	- <i>Dharma Prakaran,</i>	- Last Book of the Ramayan,
150	"	"	- <i>Dharma Pustak</i>	- Spelling Book,
151	"	"	- <i>Dhatu,</i>	- 39 Articles of the English Church,
152	"	"	- <i>Galatia Putrika,</i>	- Metals and Natural History of the Bible,
153	"	"	- <i>Johan Susamachar,</i>	- Epistle to the Galatians,
154	"	"	- <i>Meshpal Bibaran,</i>	- Gospel of John,
155	"	"	- <i>Patabali, No. 3,</i>	- Shepherd of Salisbury Plain,
156	"	"	- <i>Protapaditya,</i>	- Reader for Schools,
157	"	"	- <i>Prabhu Prashansa,</i>	- Life of a Sunderbund Raja,
158	Kumartola,	- Shashtra Prakash,	- <i>Sambad-Sar</i>	- Poem on Christ,
159	"	"	- <i>Amir Hamza,</i>	- Selections from the Native Press,
160	"	"	- <i>Ban Purba,</i>	- Life of Muhammad's Uncle,
161	"	"	- <i>Chandra Kanta,</i>	- Judashtir in the Forest,
162	"	"	- <i>Durga Bhakti Chintamani,</i>	- A Tale,
163	"	"	- <i>Duti Sambad,</i>	- Durga's Victories over the Asuras,
164	"	"	- <i>Gunga Bhakti Tarangini,</i>	- The Messenger to the Absent Krishna,
165	"	"	- <i>Hatim Tai,</i>	-
166	"	"	- <i>Lalmonkechha,</i>	- The Ganges' descent from Heaven,
167	"	"	- <i>Mushal Parba,</i>	- Life of a generous Arab Chief,
168	"	"	- <i>Muchhi Raybar,</i>	- History of an Arab Chief's Daughter,
169	"	"	- <i>Patra Kusmadir,</i>	- Judashtir's Fight with a pestle,
170	"	"	- <i>Satyca Narayan,</i>	- On God's Worship,
				- On Letter-writing,
				- On Krishna's Worship,

Calcutta in 1853-54, or the Bengali Year 1260.—(Continued.)

Number of Copies of each Work struck off	Number of Copies of each Work sold.	Price of each Work per Copy.	Number of pages in each Work.	Copy furnished.	REMARKS.
6	7	8	9	10	11
5000	4900	0 2 0	128	1	Out of print.
3000	1000	0 1 2	82	1	Musalman Bengali.
1500	1500	0 0 8	48	1	A Tale of Hindu times.
1000	900	0 1 8	144	1	
1000	900	0 1 1	76	1	In great request among Vaishnabs.
1500	1500	0 1 2	118	1	
5000	5000	0 1 8	128	1	
1000	400	5 0 0	..	..	For the Bengali Medical Class.
1000	990	1 0 0	..	..	Very much read.
500	..	0 2 0	26	1	By a Native in the Surveyor General's Office.
500	500	0 8 0	101	1	
1000	500	0 2 2	34	1	By Dwarkanath Banerjee.
400	300	2 0 0	357	1	Issued in Parts—translation from the English.
500	200	.. ..	..	..
1000	..	.. ..	102	1	Combines English and elegant Bengali.
500	..	Gratis.	8	..	Published by a European.
1000	..	1 0 0	244	1	Adapted to Bengali Society.
500	220	1 8 0	230	1	By an Ex-student of Hughli College.
250	200	0 1 0	16	1	For Schools—Exercises on Natural History.
250	200	0 1 0	11	1	A prize Translation of the Sanskrit College.
250	200	0 1 0	19	1	A prize Translation of the Sanskrit College.
2000	1200	2 8 0	604	1	A most elaborate Bengali Dictionary.
1000	250	1 0 0	298	1	
1000	..	.. ..	..	..
300	..	Gratis.	133	1	The Raja has lately patronised another work also.
2000	..	1 2 0	260	1	The most elaborate Grammar yet published.
1000	..	1 8 0	418	1	By Bharat Chundra.
1000	300	0 8 0	107	1	Style and subject very good.
500	150	0 8 0	66	1	
9000	..	0 1 0	27	1	Has had a wide circulation.
8000	2600	0 2 0	42	1	Has had a wide circulation.
1000	..	0 2 2	164	1	From the Mahabharat.
1000	700	0 3 0	206	1	Very popular—various editions.
1000	..	0 1 3	155	1	From the Mahabharat.
1000	..	0 1 2	56	1	The Murray of the Villages.
1000	900	0 2 2	182	1	A portion of the Ramayan.
1000	800	0 1 2	36	1	
2000	..	0 1 0	30	1	Third edition by Krishnaghur Clergymen.
500	..	0 2 0	54	1	From an English work.
500	..	Gratis.	15	1	A specimen of a new Version of the Bible.
1000	..	Gratis.	86	1	A specimen of a new Version of the Bible.
1000	..	0 2 0	52	1	A Translation of Hannah Moore's work.
1000	..	0 8 0	200	1	Chiefly Extracts from Native Periodicals.
500	..	0 2 0	68	1	Interesting particulars of Akbar's days.
250	..	Gratis.	8	1	By a Eabachi.
1000	..	0 8 0	200	1	Extracts from 18 Bengali Periodicals.
1500	1500	0 10 0	402	1	Musalman Bengali.
1500	..	0 8 0	512	1	From the Mahabharat.
1500	700	0 2 0	147	1	Very popular.
1000	..	0 8 0	512	1	
1000	900	0 1 0	59	1	From the Shrimatbhagavat.
1500	1000	0 2 0	172	1	Curious Details of an antiquarian nature.
1500	1450	0 10 0	267	1	Musalman Bengali. The Howard of Arabia.
1000	1000	0 1 0	32	1	Musalman Bengali.
1000	800	0 0 8	88	1	
1000	1000	0 0 3	15	1	Musalman Bengali.
1000	1000	0 1 1	86	1	The Bengali Model Letter-writer.
1000	500	0 1 0	14	1	By Sangkar Acharjee.

List of Books and Pamphlets published in the Town of

Number.	Place.	Names of Presses.	Name of each Work.	Description of each Work.
1	2	3	4	5
170	Kumartola, -	Stanhope,	<i>Makima Stab,</i>	Praises of Shiva,
171	"	"	<i>Makima Stab Rat-</i>	"
172	"	"	<i>say,</i>	Praises of Shiva,
173	"	Sudhadhar,	<i>Shruti Jyam Ratna,</i>	Sivite,
174	"	"	<i>Nigur Tales,</i>	Secrets of the Tantra,
175	"	"	<i>Polis Darpan,</i>	Regulations of the Police system,
176	"	"	<i>Panchali No. 1.</i>	Festival Songs,
177	Shankaritola, -	Sudharnav,	<i>Sabha Parba,</i>	Judithir on Gambling,
178	"	"	<i>Christya Upadesh,</i>	Christ's Sermon on the Mount,
179	"	"	<i>Hindu Dharma bhr-</i>	"
180	"	"	<i>udha,</i>	Wilson's Exposure of Hinduism,
181	"	"	<i>Jait Britanta,</i>	Against Caste,
182	"	"	<i>Satyra Christian,</i>	The True Christian,
183	"	"	<i>Shishu Shasan,</i>	A Word about the Children,
184	Balakhana, So-	"	<i>Tirther Bibaran,</i>	Exposed of nine Hindu Pilgrim Places,
185	bha Basar, -	"	<i>Dash Agya,</i>	Ten Commandments with a Commen-
186	"	Sudha Sindhu,	"	tary,
187	"	"	<i>Bhagavat Gita,</i>	A Metaphysical Poem,
188	"	"	<i>Chhar Dervish,</i>	The four Dervishes, a Tale,
189	"	"	<i>Kali Bilas,</i>	Account of Durga,
190	"	"	<i>Meyaraj Nama,</i>	Muhammad's Ascent to Heaven,
191	"	"	<i>Mon Kechha,</i>	Musalman Bengali,
192	"	"	<i>Nari Purba,</i>	The Women's Lament for Durjodhan,
193	"	"	<i>Nurel Iman,</i>	Moslem Doctrines,
194	"	"	<i>Panchali,</i>	Festival Songs,
195	"	"	<i>Panjika,</i>	Almanac,
196	"	"	<i>Sundara Kanda,</i>	Ram's residence in the Woods,
197	"	"	<i>Uttara Kanda,</i>	The last days of Ram,
198	"	"	<i>Vaishnav Bandana,</i>	On Vaishnav Worship,
199	"	"	<i>Virat Parba,</i>	Account of Virat Raja,
200	"	"	<i>Zuleikha,</i>	Joseph Zuleikha,
201	Bow Basar, -	Superior Press,	<i>Chikitsa Ratnakar,</i>	On Medicine,
202	"	"	<i>Laila Majnu,</i>	A Tale from the Persian,
203	"	"	<i>Sangita Narayan,</i>	Songs to Vishnu,
204	"	"	<i>Panjika,</i>	Almanac,
205	Jora Sanko, -	Tatrabodhini,	<i>Adhikaran Mala,</i>	Vedantic Theology from the Sanskrit,
206	"	"	<i>Bajec Basta, 1st Part.</i>	Combe's Constitution of Man,
207	"	"	<i>Ditto, 2nd Part.</i>	Combe's Constitution of Man,
208	"	"	<i>Bhrama Samajay,</i>	Report of the Bhrama Samaj,
209	"	"	<i>Brahma Gita,</i>	Hymns to Bhrama,
210	"	"	<i>Charu Pat,</i>	Miscellaneous Readings for Schools,
211	"	"	<i>Churnak,</i>	Bhramic Theology,
212	"	"	<i>Sarusari Makurdama,</i>	Summary Suite in the Sudder,
213	Chitpur Road, -	Vindhu Vastni,	<i>Tatrabodhini Ay,</i>	Report of the Tatrabodhini,
214	"	"	<i>Aranyec Khanda,</i>	Ram's Visits to the Woods,
215	"	"	<i>Bishva Purba,</i>	Life of Bishna Raja from the Ramayan,
216	"	"	<i>Jeban Tara,</i>	A love Tale,
217	"	"	<i>Manasar Upakhyan,</i>	On the Goddess of Snakes,
218	"	"	<i>Naba Babubilas,</i>	Adventures of the Modern Babu,
219	"	"	<i>Panchali, No. 5,</i>	Festival Songs,
220	"	"	<i>Panjika,</i>	Almanac,
221	"	"	<i>Ramchandra Abidhan</i>	Bengali Dictionary,
222	"	"	<i>Sar Kaumadi,</i>	Hindu Medical Treatment,
223	"	"	<i>Shishu Bodhak,</i>	Spelling for Village Schools,
224	"	"	<i>Virat Parba,</i>	Account of Virat Raja,
225	"	Superior Press,	<i>Sangit Manaranjay</i>	Songs,
APPENDIX.				
226	Ahiritola, -	Chaitan's Chundro-	<i>Panchali, No. 2,</i>	Festival Songs,
227	Goranhatta, -	Anglo-Indian Union,	<i>Shabdakalpalatiku,</i>	Sanskrit Dictionary,
228	Circular Road	Baptist Mission,	<i>Prathama Shikha-</i>	English Instructor, No. 1,
229	Chitpore Road, -	Vindhu Vastni,	<i>dayak,</i>	"
230	"	"	<i>Jaygun Puthi,</i>	A Tale,

Calcutta in 1853-54, or the Bengali year 1260.—(Continued.)

Number of Copies of each Work struck off.	Number of Copies of each Work sold.	Price of each Work per Copy.	Number of pages in each Work.	Copy furnished.	REMARKS.
6	7	8	9	10	11
500	..	Gratis.	..	..	The Author is Dewan of the Salt Board.
800	..	Gratis.	..	1	The Author is Dewan of the Salt Board.
600	..	Gratis.	61	1	The Author is Dewan of the Salt Board.
..	..	0 2 0	48	1	Read by various sects.
1000	700	0 3 0	206	1	Very popular.
1500	1300	0 2 0	174	1	
..	..	0 2 0	115	1	From the Mahabharat.
10000	..	Gratis.	18	1	Tract Society's publication.
10000	..	Gratis.	84	1	Ditto. Ditto.
30000	..	Gratis.	80	1	Ditto. Ditto.
5000	..	Gratis.	20	1	
2000	..	Gratis.	24	1	
1000	..	0 4 0	123	1	By a Sanyasi who has become a Christian.
1000	..	Gratis.	36	1	Tract Society's publication.
..	..	0 4 0	130	1	Translated into Latin, English, and German.
1500	..	0 5 0	..	..	Musalman Bengali.
1500	..	0 3 0	..	..	Musalman Bengali.
1500	..	0 2 0	..	..	Musalman Bengali.
1500	..	0 0 3	30	1	Musalman Bengali.
1000	800	0 1 0	27	1	From the Muhabharat.
1500	..	0 3 0	105	1	Musalman Bengali.
1500	..	0 3 0	..	..
5000	..	0 0 3	80	..	
..	..	0 1 0	83	1	From the Ramayan.
..	..	0 4 1	188	1	From the Ramayan.
1000	700	0 1 1	55	1	
..	..	0 1 3	90	1	
1500	..	0 3 0	..	..	Musalman Bengali.
500	300	0 0 0	..	1	A Serial on Native Cures.
500	500	1 0 0	200	..	
100	100	Gratis.	8	..	
5000	5000	0 3 0	130	1	Out of print, like the other Almanacs.
400	300	2 4 0	226	..	A Serial.
1000	300	1 0 0	254	..	Second edition.
500	400	2 0 0	289	..	An able Composition.
300	200	..	14	1	
700	..	0 4 0	35	1	By Ram Mohun Ray, much used.
1000	600	0 8 0	104	1	A good School book.
500	..	0 6 0	91	1	By Ram Mohun Roy.
500	..	..	18	..	
525	..	Gratis.	39	..	
1000	..	0 1 1	49	1	From the Ramayan.
1000	300	0 1 1	54	1	From the Muhabharat.
1000	800	0 2 3	90	1	
1000	500	0 3 0	100	1	This goddess is worshipped in the Manasá tree.
1000	700	0 1 2	51	1	An able Satire on the Calcutta Babu.
1000	900	0 2 0	70	1	Sung at assemblies and in private.
7000	7000	0 1 0	123	1	Out of print. Two editions in one year.
1200	800	0 7 0	149	1	Two editions in one year.
700	500	0 6 0	214	1	On the native mode of treatment.
1000	800	0 2 2	68	1	Two editions in one year.
..	..	0 1 2	90	1	From the Muhabharat.
..	..	0 3 0	18	1	
..	..	0 4 0	174	1	
1000	..	1 8 0	338	1	Published at a Zemindar's expense.
..	..	0 2 0	43	1	
..	..	0 4 0	204	1	Musalman Bengali.

List of Books and Pamphlets published in the Town of

Number.	Place.	Names of Presses.	Name of each Work.	Description of each Work.
1	2	3	4	5
227	Balakana, Sobha Bazar,	Gyanoday,	Utara Kanda,	
228	Nimtoia,	Meyrutin Akber,	Shutijul.	Last days of Ram,
229	Bura Bazar,	Hanipha,	Sonabhanu Puthi	A Tale,
230	Goranhatta,	Anglo-Indian,	Rasarnab,	A Love Tale,
231	Goranhatta,	Anglo-Indian,	Hitopodesh,	Love Songs,
232	Mirzapore,	Muhammadi,	Nurel Iman,	Moral Tales,
233	Amratola,	Purnochundroday	Arabyeya Upakhyan,	Arabian Nights, from the English,
234	Bow Bazar,	New Press,	Goleb Su nuar,	A Tale from the Persian,
235	Ahiritola,	Chaitanyea Chundroday,	Punchali Darrath Noli	Festival Songs,
236	Balakana, Sobha Bazar,	Gyanoday,	Ajudhes Khand,	Ram's Residence in Oude,
237	Sealdia,	Mustaphi,	Bedarei Gaphelin,	Warning to Careless Moslems,
238	Sobha Bazar,	Jyan Dayak,	Hajur Mackhli,	One Thousand Questions to Mahumud,
239	Sobha Bazar,	Sudha Sindu,	Aranyea Kanda,	Ram's Adventures in the Desert,
240	Sealdia,	Mustapha,	Kyamut Nama,	On God,
241	Bartaria,	Kabitaratnakar,	Sonebhanu Puthi,	A Tale,
242	Ahiritola,	Sudha Sindu,	Langka Kanda,	Ram's Fight in Ceylon,
243	Bartalia,	Karnalochun,	Gyan Kaumadi,	Model for Letter-writing,
244	Bartaria,	Kamalalay,	Kali Bilas,	Kali's War,
245	Bow Bazar,	Superior Press,	Niti Katha,	Moral Tales,
246	"	Kabitaratnakar,	Barnama la,	Introductory Spelling Book,
247	Goranhatta,	Anglo-Indian,	Punjika,	Almanac,
248	Ahiritola,	Jyandipak,	Punjika,	Almanac,
249	"	Kamalasan,	Satyee Narayan,	On Krishna's Worship,
250	"	Sudhadhar,	Mahabharat, Vol. 1.	Epic of the Great War,
251	"	"	Mahabharat, Vol. 2.	Epic of the Great War,

Newspapers and other

Number.	Place.	Names of Presses.	Name of each Newspaper or other Periodical.	Description of each Newspaper or other Periodical.
1	2	3	4	5
1	Bartalia,	Anglo-Indian,	Dinakar,	Literary and News,
2	Circular Road,	Baptist,	Vividhartha Sangraha	Literary and Scientific,
3	"	"	Upadeshak,	Religious and Literary,
4	Bow Bazar,	Bengal Superior,	Rasamungul,	Satirical,
5	Hedua,	Bibhakar,	Jagulla Patrika,	Literary,
6	"	"	Bibhakar,	Literary, Political,
7	Nimtoia,	Bhaskar,	Bhaskar,	News,
8	Kolutola,	Chundrika,	Chundrika,	News,
9	Mirzapur,	Gyanoday,	Gyanoday,	Literary, Political,
10	Bartalia,	Mahendrolal,	Dharmaraj,	Advocates Idolatry,
11	Hedua,	New Press,	Sulabh Patrika,	Literary Magazine,
12	Hogulkuree,	Prabhakar,	Shadhu Ranjan,	Literary,
13	"	"	Prabhakar,	News,
14	Paturia Ghatta,	Nitesa Dhurma Runjika,	Nitesa Dharma Runjika,	Defence of Idolatry,
15	Amratola,	Purnochundroday,	Purnochundroday,	News,
16	Nimtoia,	Rasarnaj,	Rasarnaj,	Satirical,
17	Tank Square,	Rosario,	Agri Horticultural	For Farmers,
18	Entally,	Satyarnab,	Miscellany,	Literary and Christian,
19	Joramko,	Tatvabodhini,	Satyarnab,	Literary and Vedantic,
			Tatvabodhin Patrika	

Calcutta, in 1853-54, or the Bengali Year 1260.—(Continued.)

Number of Copies of each Work struck off.	Number of Copies of each Work sold.	Price of each Work per Copy.	Number of pages in each Work.	Copy furnished.	REMARKS.
6	7	8	9	10	11
..	..	0 2 2	154	1	From the Sanskrit.
..	..	0 1 0	23	1	Musalman Bengali.
..	..	0 1 0	32	1	Musalman Bengali.
..	..	0 1 0	16	1	
..	..	0 8 0	134	1	From the Sanskrit.
1000	..	0 3 0	105	1	Musalman Bengali.
1000	..	1 8 0	294	1	Translation good, made from the English.
800	..	0 12 0	135	1	
1500	..	0 4 0	182	1	
1000	..	0 1 1	91	1	From the Ramayan.
..	..	0 3 0	165	1	Musalman Bengali.
1000	..	0 3 0	119	1	Musalman Bengali.
1200	..	0 1 1	76	1	
1000	..	0 1 0	169	1	
1000	..	0 3 0	24	1	
1500	1500	0 4 0	266	1	From the Ramayan.
1000	1000	0 3 0	150	1	
1000	1000	0 3 0	129	1	
1500	1500	0 2 0	36	1	
1000	900	0 1 2	24	1	
5000	5000	0 1 2	128	1	
3500	3500	0 1 2	88	1	
1000	1000	0 1 0	18	1	
1000	..	1 0 0	553	1	Cheap, supersedes the common Edition.
1000	..	1 0 0	667	1	Ditto ditto ditto.

periodical Publications.

Names of Editors on the 31st December 1853.	Circulation of each.	Price of each per Copy.			
6	7	8			
Kedarnath Banerjee,	..	4to., pp. 4	Weekly	4 Annas	Monthly.
Rajendrolal Mitra	95	4to., 24	Monthly	3 Annas	"
Rev. J. Wenger,	200	12mo.,	"	2 "	"
..	..	..	"	6 "	"
..	..	..	"	1 "	"
Monmohun Bose,	200	4to., 16	"	1 "	"
Monmohun Bose,	..	16mo., 4	Weekly	8 "	"
Gauri Shankar,	400	fol., 4	Tri-weekly	6 Rs.	Annually.
Bhugavati Chatterjee,	200	4to., 4	"	6 "	"
Chandra Sikar Mookerjee,	150	fol., 4	Weekly	8 "	"
Taraknath Dutt,	600	24mo., 48	Monthly	4 "	"
Dwarkanath Ray,	850	28a., 16	"	1 1/2 "	"
Lahur Chunder Gupta,	800	4to., 16	Weekly	4 "	"
"	800	4to., 4	Daily	6 "	"
Nanda Kumar,	250	4to., ..	Monthly	8 "	"
Adaikumar Adee,	400	4to., 4	Daily	16 "	"
Gauri Shankar,	150	..	"	8 "	"
Poary Chand Mitra,	550	12mo., 36	Occasional	Gratis	"
Rev. W. O. Smith,	400	4to., 12	Monthly	1 Rs.	Annually.
Akhay Kumar Dut,	750	4to.,	"	6 Rs.	"

(100)

No. 142.

FROM

THE SUPERINTENDENT OF POLICE,
Cuttack Division,

TO

THE UNDER-SECRETARY TO THE GOVERNMENT
OF BENGAL IN THE JUDD. DEPT.,

FORT WILLIAM.

Dated Pooree, the 9th May 1853.

JUDICIAL.

SIR,

WITH reference to your letter, No. 95, dated the 18th ultimo, I have the honor to submit two Returns, in the prescribed form, of the *Oorya Mission Press*, at Cuttack, which is the only Native Press established in this Division.

I have the honor to be, &c.,
(Signed) F. GOULDSBURY,
Superintendent of Police.

OFFICE OF SUPERINTENDENT OF POLICE; }
Cuttack Division, Pooree. }



B.

Books and Pamphlets published during the year 1852.

Place.	Name of Press.	Name of each Work.	Description of each Work.	No. of Copies of each Work struck off.	No. of Copies of each Work sold.	Price of each Work per copy.
Cuttack, ...	<i>Orissa Mission Press,</i>	Essence of the Bible, ... First Catechism, ... Epitome of the True Religion, ... Strictures on Hinduism, ... Divine Alphabet, The Acts of the Apostles, Moral Class Book, ... Government Regulations 1847-51, Marshman's Civil Guide, Orissa Mission Report (in English,)	Tract, 20 pages, Ditto, 12 ditto, Ditto, 88 ditto, Ditto, 20 ditto, Ditto, 12 ditto, Pamphlet, 111 ditto, Volume, 242 ditto, Pamphlets, Vol. (still in hand.) Pamphlet,	10000 10000 5000 5000 5000 3000 500 For each year, ... 300 200 150	{ For gratuitous distribution. Ditto. Ditto. Ditto. Ditto. For Govt. Schools. For Government. Ditto. For distribution.	

CUTTACK DIVISION, ZILLAH CUTTACK; } (Signed) W.M. BROOKS, (Signed) R. P. HARRISON,
Magistrate's Office, the 30th April 1853. } *Supdt., Orissa Mission Press.* *Offg. Magistrate.*

No. 158 of 1853.

FROM

THE COMMISSIONER OF ASSAM,

To

THE OFFG. UNDER-SECY. TO THE GOVT. OF BENGAL
JUDICIAL DEPARTMENT,

FORT WILLIAM.

Dated Gowhatty, the 18th June 1853.

SIR,

WITH reference to your letter, No. 95, of 18th April last, I

From Capt. C. Holroyd,
No. 323, dated 31st May
1853.

From the Revd. M.
Bronson to Capt. Hol-
royd dated 26th May 1853.

Statements A. and B.
and 2 others.

have the honor to forward copy of a letter with en-
closures as per margin, from Capt. C. Holroyd,
Principal Assistant at Seebasgur, submitting
Statements of the Native Presses established in
that District, also submitting Statement of work
executed at the Press, as well as specimens of

the printing, together with a bound volume of the *Oronodos Paper*
from 1846 to 1852, which will be sent separate by Dāk Banghy.

I have, &c.,

(Signed) FRAS. JENKINS,
Commissioner.

No. 323.

FROM

CAPTAIN C. HOLROYD,
Magistrate, Seebasgur.

To

LIEUTENANT-COLONEL JENKINS,
Commissioner of Assam.

Dated Seebasgur, 31st May 1853.

SIR,

As directed in your letter, No. 110, of the 29th ultimo, I have
herewith the honor to forward Statements A. and B. of the Native
Presses established in this District and of the publications issued therefrom
during the year 1852. I also annex a copy of a letter from the Revd.
M. Bronson, in charge of the Press to my address, forwarding Statements
of the work executed at this Press and specimens of the printing, to-

gether with a bound Volume of the *Oronodoe Paper* from 1846 to the close of 1852.

I have, &c.,
(Signed) C. HOLROYD,
Magistrate.

(COPY.)

To

CAPTAIN C. HOLROYD,
Magistrate, Seesagur.

SIR,

IN reply to your public letter, No. 304, of May 7th 1853 requesting a Statement of the number of publications or works of any kind published at our Press during the past year for the information of Government, I beg to forward in the accompanying Forms A. and B. the information required.

As it is impossible, however, to give full information in Forms so brief, I have added and herewith submitted in connexion with Forms A. and B., the accompanying Statements and specimens of printing which are at your disposal.

In doing this, allow me, at the same time respectfully, through you, to bring to the notice of Government, that this Press has been established and carried on thus far at great expense.

There being no other Printing Establishment in the Province, all our workmen require to be kept up during the whole year, else they seek other employment and can seldom be recalled when required, may I therefore ask you to submit the inquiry whether the Government would not be willing to bestow some portion of its patronage upon this Press, and give to it the printing of the *Pottahs* or other Forms required in the Province.

I have, &c.,
(Signed) M. BRONSON,
Superintendent.

SEESAGUR ; }
26th May 1853. }

(True Copy.)

(Signed) C. HOLROYD,
Magistrate.

(True Copies.)

(Signed) FRAS. JENKINS,
Commissioner.

A.
Newspapers and other periodical Publications at Sebeagur Upper Assam, for the year 1852.

Place.	Name of Press.	Name of each Newspaper or other Periodical.	Description of each Newspaper or other Periodical.	Name of Editor on the 30th December 1852.	Circulation of each.	Price of each per Copy.
Sebeagur, Upper Assam.	<i>The American Baptist Mission Press.</i>	<i>The Oronodoe or Dawn of Day.</i>	A monthly Vernacular Magazine, devoted to Religion, Science and general intelligence.	The Revd. N. Brown.	Guzebbe form 873 Magazine ditto 139 Total No. of Copies circulated, } 512	(1) One Rupee in advance. Both forms the same price.

(True Copy.)

(Signed)

C. HOLROYD,

Magistrate

(Signed)

M. BRONSON,

In Charge of Press.

B.

Books and Pamphlets printed and published from the "American Baptist Mission Press," Seebaugur, Assam, during the year 1852.

Place.	Name of Press.	Name of each Work.	Description of each Work.	No. of Copies of each Work struck off.	No. of Copies of each Work sold.	Price of each Work per Copy.
Seebaugur, Upper Assam.	<i>The American Baptist Mission Press.</i>	Buronji Byug Koha,	8vo., 2 pages Assamese,	510	Gratuitous,...	Distribution.
		Report of Assam Mission,	12mo., 100 " English,	600	Ditto	Ditto.
		Holy Incarnation,	12mo., 40 " Assamese,	1000	Ditto	Ditto.
		Religious Address,	12mo., 12 " "	1000	Ditto	Ditto.
		Memoir of Jun Harnaden, ...	18mo., 16 " "	100	Ditto	Ditto.
		Harmony of the 4 Gospels,	8vo., 1 " 4 sig. "	300	Ditto	Ditto.
		Psalms of David,	8vo., 1 " 3 sig. "	60	Ditto	Ditto.
		Assam Company's Monthly Account Sheet and Miscellaneous printing.				

(True Copy.)

(Signed)

C. HOLROYD,
Magistrate.

(Signed)

M. BRONSON,

In Charge of Press.

The *American Baptist Mission Press*, Seebisagur, has two iron Printing Presses in operation, at which printing is executed in Assamese, Bengalee, English, and Shyan. There is also a Bindery, with two Standing Presses, a small Type Foundry and three Engravers. The Office at present is supplied with type as follows :—

Assamese and Bengalee Type.

One new Pica font; one small Long Primer size; one font English size; one small font Great Primer, and one font of double Great Primer.

English Type.

One old font Pica size; one font Long Primer size; one font Nonpareil for notes, headings, and a variety of very small fonts for Title Pages and Job-work; also a small font of Burmese and Shyan type.

Connected with the Foundry are a set of Bengalee and Assamese matrices, Pica size; a set of Burmese and Hujan matrices, Great Primer size; three type moulds, a lead mould, &c.

Accompanying is a Statement of the books and amount for printing executed at this Press up to the close of 1852.

M. BRONSON,
Superintendent.

The *Orunodoe*, published at this Press, was commenced in January 1846. It is a monthly newspaper, and published in language strictly Vernacular, so as to be understood by the people generally. Its object is to diffuse general knowledge among the people, and to aid every effort for their improvement. Besides articles of a religious and scientific character, it gives the more important news of the day from all parts of the world. Considerable interest is felt by many of the Natives for the paper; and occasionally well-written and interesting articles have been contributed by the Natives themselves and published. The Illustrations with which the paper is embellished is the work of Native Assamese, who, until recently were wholly untaught and unpractised.

The following Table will show the circulation of *Orunodoes* from its commencement to the close of 1852:—

Circulation of the "Orunodoes" to the close of 1852.

STATION.	1846.	1847.	1848.	1849.	1850.	1851.	1852.	
Sebeagur,.....	113	113	105	108	123	158	101	
Narzira,	1	1	0	10	10	10	11	
Lakhimpur, ...	28	28	5	5	8	8	7	
Dibrugur,	36	48	26	24	43	43	42	
Jaipun,	23	18	8	0	0	0	1	
Saikhwa,	0	10	10	10	10	10	10	
Golaghat,	15	15	12	12	11	11	10	Including both forms taken.
Tezpur,	78	75	70	83	64	66	65	
Mongoldai, ...	52	42	11	0	0	0	0	
Nowgong,	90	50	62	62	65	72	86	
Gowahatti, ...	126	125	116	121	136	160	167	
Gowalpara, ...	6	6	6	0	0	0	1	
Jorhath,	0	0	0	0	0	0	7	
Total, ...	568	531	428	390	450	538	512	

I beg also to forward a bound volume of *Orunodoi*, from 1846 to the close of 1852, with specimen numbers for the current year, which, with the Table of Contents in the bound volume, will furnish the best "description" of the paper I can give.

(Signed) M. BRONSON,
Superintendent.

No. 86.

FROM

CAPTAIN J. P. BRIGGS,
*Principal Assistant Commissioner,
Tenasserim and Martaban Provinces, Tavoy,*

TO

THE OFFICIATING UNDER-SECRETARY TO THE
GOVERNMENT OF BENGAL,

FORT WILLIAM,

Dated Tavoy, the 29th June 1853.

SIR,

I HAVE the honor to submit the Statements A. and B. called for in your letter, No. 95, dated Fort William, the 18th April 1853, to the address of the Commissioner of Tenasserim and Martaban Provinces, being a Return of the only Native Press established in the Province, showing the publication issued therefrom during the year 1852.

I have, &c.,

(Signed) J. P. BRIGGS,
*Principal Assistant Commissioner,
Tenasserim and Martaban Provinces.*

•

A.
Newspapers and other periodical Publications.

Place.	Name of Press.	Name of each Newspaper or other Periodical.	Description of each Newspaper and other Periodical.	Name of Editor on the 31st December 1852.	Circulation of each.	Price of each per Copy.
Tavoy,...	<i>Karen Mission Press</i> }	<i>Morning Star</i> , monthly, 800,	Comments on the Scripture History, Educational, and News of the day adapted to the Karens of the Mountains,	Revd. B. C. Thomas,	350	Gratis.

B.

Books and Pamphlets.

Place.	Name of Press.	Name of each Work.	Description of each Work.	No. of Copies of each Work struck off.	No. of Copies of each Work sold.	Price of each Work per Copy.
Tavoy,...	<i>Karen Mission Press</i> ,	Old Testament in Sgan, ... Notes on Matthew Two, ... The Teachers Sgan, ... The Elders Sgan, ... Child's Catechism, No. 2,...	Large 8vo. 12mo. 16mo. 16mo. 16mo.	2500 500 2000 3000 1000	None " " " "	

(Signed) J. P. BRIGGS,
Principal Assistant Commissioner.

(111)

No. 2024.

To

CECIL BEADON, Esquire,

Secretary to the Government of Bengal.

CALCUTTA,

Garden Reach, 29th July 1853.

SIR,

WITH reference to Mr. Young's letter, No. 95, of the 18th April I have the honor to submit the required returns of the Native Presses established in the districts of the Lower Provinces and of the publications issued therefrom during the year 1852.

I have, &c.,

(Signed)

W. DAMPIER,

Superintendent of Police L. P.

Newspapers and other periodical Publications.

Places.	Names of Presses.	Name of each Newspaper or other periodical.	Description of each Newspaper or other Periodical.	Name of Editor on the 31st December 1852.	Circulation of each.	Price of each per Copy.
Shahabad,	None.			
Sarun,	None.			
Chumperun,	None.			
Tirhoot,	None.			
Patna,	None.			
Behar,	None.			
Monghyr,	None.			
Bhaugulpore,	None.			
Purneah,	None.			
Dinapore,	None.			
Maldah,	None.			
Rajshahye,	None.			
Pubna,	None.			
Rungpore, {	Barta Voho Jan- trahoy, ... }	Barta Voho, ... }	A weekly Paper of news } and extracts, ... }	Nilmoney } Mookerjee, }	100 Copies } every Tues- } day, ... }	6 Rs. per annum, and 4 if paid in advance.
Bograh,	None.			
Mymensing,	None.			
Sylhet,	None.			
Dacca,	None.			
Furzedpore,	None.			
Backergunge,	None.			
Jessore,	None.			
Nuddeah,	None.			
Moorshed- bad,	None.			

Beerbhoom, .. Bancoorah, ...	.....	.....	None. None.	Madhubhunder Ghose, }	60 Copies, ...	8 Annas per month, and 5 Rupees per annum, if paid in advance.
Burdwan, ...	Singhab Burdwan, ...	Singhab Burdwan, ...	A Weekly Newspaper, containing extracts and original articles, ...	Madhubhunder Ghose, }	60 Copies, ...	8 Annas per month, and 5 Rupees per annum, if paid in advance.
Midnapore, .. Hooghly and Serampore, ...	Gyan Prodao-nee, ...	Gyan Prodao-nee, ...	A bi-weekly general Newspaper, ...	Bisessor Bundopadia, }	70 Copies, ...	1 Rupee per month, and 8 Rs. per annum, if paid in advance.
24-Pergeah, .. Kidderpore, ...	Sungabad Saggore, ...	Sungabad Saggore, ...	None. Monthly Periodical, ...	Kembohunder Karmokar, ...	300 Copies, ...	Annually 2 Rs., if paid in advance.
Intally, ...	Suttyanara Press,	Suttyanara, ...	A Bengalee weekly Newspaper published every Monday, ...	Bungloll Banerjee, ...	20 Copies, ...	6 Rupees per year if paid in advance, 2 Rupees per year if in arrears.
Ootarpore, .. Medhobabty, in Thanana Chitpore, ...	Sumachur Chundrika Press, ...	Sumachur Chundrika, ...	A Periodical combining religion with literature, issued every other month, ...	The Reverend W. O'Brien Smith, ...	470 Copies, ...	Four Annas per Copy.
Bishop's College, .. Baraset, ...	Encyclopædia Press, ...	Satyainaba, ...	A Bengalee Newspaper published every Monday and Thursday, ...	Oomeschunder Banerjee, ...	350 Copies, ...	One Rupee per month.
			A Monthly Periodical of a religious and literary character, ...	Reverend K. M. Banerjee, ...	500 Copies, ...	Two Annas per Copy.

* This Periodical was removed in June 1853 to another Press in Intally.

GARDEN REACH, }
29th July 1853. }

(Signed) W. DAMPIER,
Superintendent of Police, L. P.

Books and Pamphlets.

Places.	Names of Presses.	Name of each Work.	Description of each Work.	Number of Copies of each Work struck off.	Number of Copies of each Work sold.	Price of each Work per Copy.
Shahabad, } Sasseeram, } Sarun,	Mathesh Kobera, {	Sayings of Khajuraho Meera Durd, }	Poems, religious and amatory, None.	300 Copies,	50 Copies, ... }	1 Rupee and 8 Annas.
Chumparun,		The Rajah of Bettiah has a Press for his private amusement.				
Tirhoot,	None.			
Patna,	None.			
Behar,	None.			
Monghyr,	None.			
Bhadrachal,	None.			
Purneah,	None.			
Dinapore,	None.			
Maldah,	None.			
Rajahmundry,	None.			
Pubnah,	None.			
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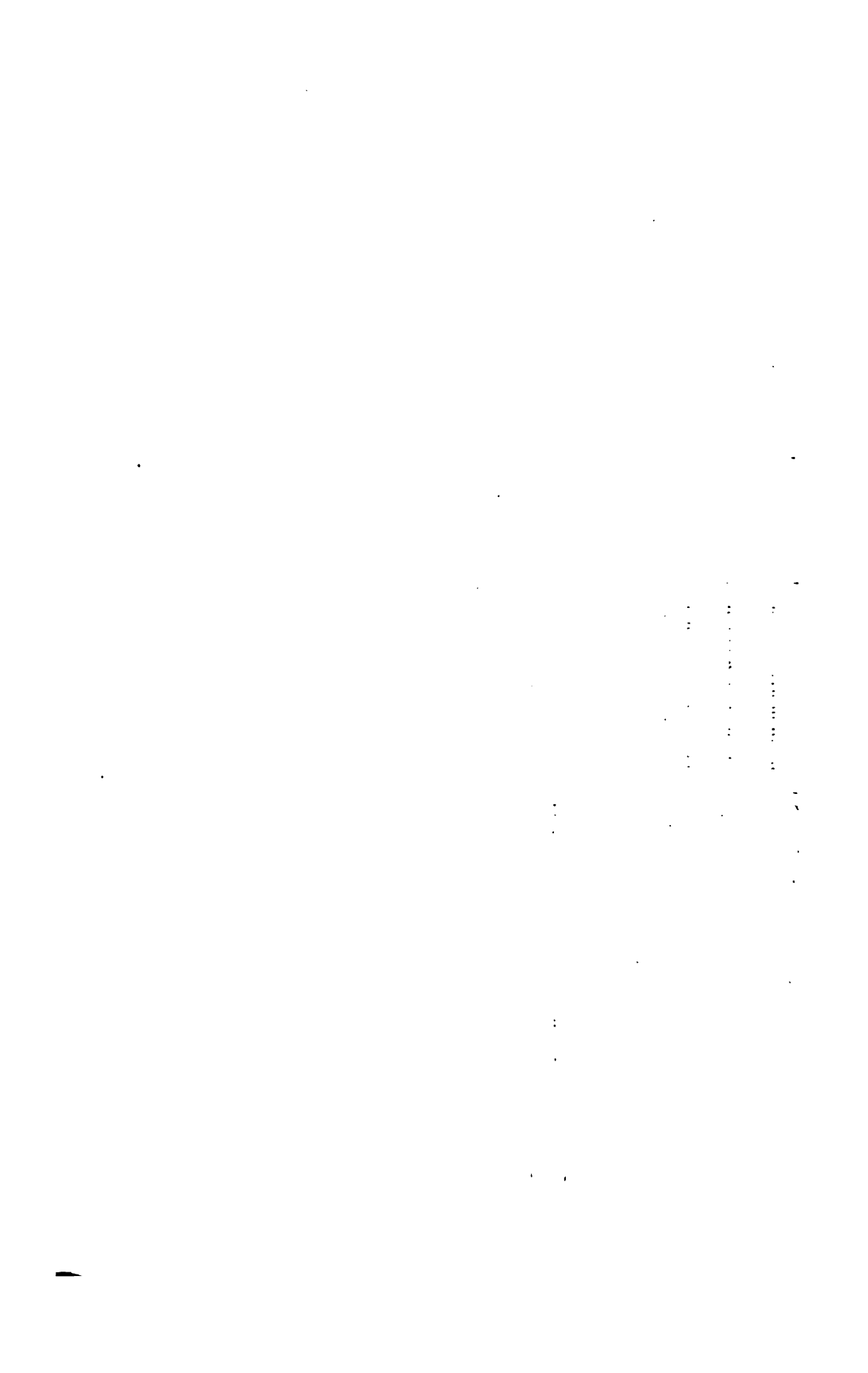
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	in Hindoo, religious, ... {

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GARDEN REACH, }
29th July 1853. }

(Signed) W. DAMPIER,
Superintendent of Police, L. P.



A Return
OF THE
NAMES AND WRITINGS OF 515 PERSONS
CONNECTED WITH
BENGALI LITERATURE,
EITHER AS AUTHORS OR TRANSLATORS
OF PRINTED WORKS.
CHIEFLY DURING THE LAST FIFTY YEARS;
AND A
CATALOGUE OF
BENGALI NEWSPAPERS AND PERIODICALS
WHICH HAVE ISSUED FROM THE PRESS FROM THE YEAR 1818 TO 1855;
SUBMITTED TO GOVERNMENT
By THE REV. J. LONG.
1855.

REGISTER

OF

BENGALI AUTHORS, EDITORS, TRANSLATORS, &c.

N. B.—Asterisks prefixed to the names denote the parties are dead.

A.

- | | | |
|--|-----|--|
| <i>Abhay Churn Das</i> , Abkari Sheristadar of Chittagong, | .. | (1) Skipwith's Criminal Regulations. |
| <i>Abhay Churn Das</i> , | ... | (1) Pleasant Tales. |
| <i>Adam, Thaker</i> , | ... | (1) Imam Churi, Musalman Bengali. |
| <i>Akhay Kumar Dut</i> , | ... | (1) Translation of Combe's Constitution, vol. 1. (2) Translation of Combe's Constitution, vol. 2. (3) Charupat or Miscellany for Youth. (4) Geography. (5) Charupat or Miscellany for Youth, vol. 2. (6) Tatvabodhina Magazine. (7) Padartha Vidyā, Natural Philosophy. (8) Videś Darshan. (9) Directions for Railway Travellers. (10) Dharmonnati Sansadhan a Sermon. |
| * <i>Alexander, Rev. A.</i> , | ... | (1) Church Catechism. |
| <i>Amrita Lal Mukerjee</i> of Murāgachhā, | (1) | Amritāmbudhi Poems. |
| * <i>Ananda Chander Barman</i> , | ... | (1) Sar Kaumadi Medical. (2) Vedārta Sar. |
| * <i>Ananda Chandra Vidyēdbhāgish</i> , | ... | (1) The Essence of the Vedas. (2) Hastā Malik. (3) Punchadashi, Vedantic. (4) Adhikaranamala Vedantic. (5) Bhagavatgita, Vedantic. |
| * <i>Ananda Chander Boss</i> , | ... | (1) The Knowledge of Spirit. |
| <i>Annadaprasad Banerjee</i> , of Telinpara, | (1) | Against Idolatry. (2) Prashna Chatusta. |
| <i>Ananda Chandra Shiromani</i> , | ... | (1) Nastik Nirās against Heretics. |
| <i>Ansorge, Rev. A.</i> | ... | (1) Comment on Luke's Gospel. |
| <i>Anthony</i> , a Feringee at Chandernagore, | (1) | Poems. |
| <i>Aratoon, Rev. C.</i> , | ... | (1) Catechism. |
| * <i>Atmaram Vidyātunkar</i> , | ... | (1) Bhūban Prakash, Pauranic Geography. |

B.

- * *Banamali Bhattacharjee*, of Hari-
nabhi, ... (1) *Apurbapakhean*, a tale.
- Baishnav Dás*, ... (1) *Shlok Málá* on Chaitanyea,
- * *Baidanath Banerjee*, of Kanchrapara, (1) *Achardarpun* or Hindi Rituals. (2)
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- C.**
- * *Carey, Revd. Dr.,* ... (1) Colloquies. (2) Dictionary of Bengali, 3 volumes. (3) Bengali Grammar. (4) Letter to a Lascar. (5) Missionaries Address to Hindus. (6) Bible Translation.
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E.

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F.

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G.

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H.

- * *Haldar, Nilratan*, Dewan of the Salt Board, ... (1) Bohu Darsun, Proverbs in various languages. (2) Kabita Ratnakur, Sanskrit Phrases Translated. (3) Prachin Padabali. (4) Dampati, Shikha, Duties of Husband and Wife. (5) Mohimna Stab, Praises of Shiva.

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- Hari Mohun Sen*, ... (1) Adabhut Ramayun, Ram's deeds.
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I.

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J.

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- Jaynal Abdin*, ... (1) *Abusama*, Musselman.
- * *Jadunandan Das*, ... (1) *Vidagda Madhab*, on Krishna. (2) *Vaishnab bandana*, on Vishnu.
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- ... (1) Cases in the Sudder Dewany.

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- Ramnarayan Sharma*, ... (1) Kulin Polygamy ridiculed. (2) On Knowledge.
- Ramhari*, ... (1) Almanac.
- Ram Chunder Tarkolunkar*, of Hurnabhi, ... (1) Chundrabansha, a Tale. (2) Naladomayanti, a tale of Conjugal Affection. (3) Akrur Sumbad, on Krishna. (4) Achar Ratnakar. (5) Kautuk Sarbasa Natak. (6) Ananda Lahari.
- Ramchundar*, ... (1) Murray's English Grammar, translated.
- * *Ram Bose*, ... (1) Life of Rajah Protapadityea. (2) Lip-Mala or Letter-writing. (3) Attack on the Brahmuns. (4) Gospel Messenger. (5) Harmony of the Gospels.
- * *Ramchunder Vidgeabhagis*, ... (1) Ethical Discourses.
- Ramprasad Sen*, ... (1) Kabiranjun.
- Rameshwar Chakrabarti*, ... (1) Three Poems of Bhartrihari, translated.
- Rameshar Tarkalunkar*, ... (1) Dictionary.
- Ramprasad Kabiraj*, of Haliuhur, ... (1) Kabirahasea, a Tale.
- Ram Chunder Mistri*, ... (1) Serampore Almanac.
- * *Ramnidhi Das*, ... (1) Bhaktisuchi.
- * *Ramkomal Sen*, ... (1) Anglo-Bengali Dictionary. (2) Niti Katha, part 3. (3) Aushadh Sār, on Medicine. (4) Fables.
- * *Rameshur Acharjea*, ... (1) Satyēa Narayun, on Vishnu.
- Ramchunder Sura*, of Utarparah, ... (1) Bengali Almanac, 1845.
- Ramanund Bhattacharjea*, ... (1) Bhagavat-Ekadash, Pauranic.
- Ramdhona Surma Halda*, ... (1) Manu, 1st part.
- Rangalal Banerjea*, ... (1) Rasasagar, a Newspaper. (2) Defence of Bengali poetry.

- Rasik Chunder Roy,* ... (1) Panchali or Festival Songs.
- Rasik Malik, Deputy Collector of Burdwan,* ... (1) Gyaneshwan, a Newspaper. (2) Gyán Sindhu.
- Rasik Chunder Ray,* ... (1) Jibun Tara, a Tale.
- * *Rasomoy Das,* ... (1) Gita Govinda, Praises of Krishna.
- * *Richard, Revd. B.,* .. (1) Exposition of the Christian Doctrine. (2) Subjects for consideration.
- Roor, Dr.,* ... (1) Lamb's Tales from Shakespeare, translated.
- Robinson, W.,* ... (1) Mensuration. (2) Arithmetic.
- Robinson, Rev. J.,* ... (1) Editor of the Evangelist, 3 vols. (2) Bengali Grammar. (3) Robinson Crusoe, translated. (4) Bengali Gazette. (5) Law Technical Terms. (6) Wilson's Refutation of Hinduism. (7) Bunyan's Holy War. (8) Sorrowful World. (9) Discourse on 32nd Psalm. (10) Commentary on Matthew. (11) Description of the Ganges Canal.
- Robinson, R.,* ... (1) Negro Servant.
- S.**
- Samual Pir Bukshish,* ... (1) Muhammadan Ceremonies. (2) Refutation of vulgar Errors. (3) Marks of a Prophet of God.
- Samehadin Chediki,* ... (1) Shurabján, a Musalman Bengali.
- Sanatan Chakrabarti,* ... (1) Bhagavat Ekadash Skanda.
- Sandys, Revd T.,* ... (1) Geography of Bengal.
- Saraprasad Bose,* ... (1) Romanized Bengali Spelling.
- * *Schmid, Revd. D.,* ... (1) Summary of Scripture. (2) English Prayer Book.
- * *Sergeant, H.,* a student of Fort William College, ... (1) Virgil's Eneid, 1st Book.
- Shyamacharan, Translator to the Sud-der,* ... (1) Anglo-Bengali Grammar. (2) Bengali Grammar.
- Shyamachurn Mukerjeea,* .. (1) Kautuk Bilas.
- * *Shukadeva Goswami,* ... (1) Dhrava Charitra, a tale.
- Shripati Makerjeea,* ... (1) Jyananjan, Newspaper.
- Shambacharn Chatterjeea,* ... (1) Decisions of the Sudder.
- Shib Chandra Karmakar,* ... (1) Materia Medica. (2) Pharmacy.
- Sharad Bose,* ... (1) Moral Tales.
- Shyeamdhan Mukerjeea,* ... (1) History of India.

- Shamachurn Banerjea*, of Simla, ... (1) *Kamini Bilas*, a tale.
Shivadoyal Bachaspati, ... (1) *Lilavati*, Arithmetic.
 * *Shubhankar*, 150 years dead, ... (1) Arithmetic in village Schools.
Shamachurn Surma, ... (1) *Charu Mimansa*, a tale.
Skumbhachurn Chakrabati, ... (1) *Mohini Mohun*, a tale.
Shamachurn Bose, ... (1) *Satyea Sancharini*, Magazine.
Shamachurn Banerjea, ... (1) *Bharatbandu*, the Fruits of Labor.
Shambhu Ghose, ... (1) Dialogues on General Knowledge.
Shib Chunder Bidyeabagis, of Uterpara, (1) *Mugdabodh Grammar*.
Shambhu Chunder Dut, ... (1) *Megh Dut*, a Poem.
Sheikh Tuz Bukshoo, ... (1) *Mrigavati*, a tale.
Sitanath Mallick, ... (1) *Shrinath tatva*, Pauranic.
Siva Chandra Mukerjea, ... (1) *Gyanakar*, on Morals.
Sitanath Ghose, ... (1) *Jagatbundhu Patrika*, a Magazine.
Smith, Revd. T., ... (1) *Map of Bengal*.
Smith, Revd. W., ... (1) *Arabian Nights*, pt. 1. (2) *Agathos*.
 (3) *Introduction to Church Catechism*.
 (4) *Sutyarnab*, vols. 3rd. and 4th. (5)
Church of England Almanac. (6) *Vernacular Society's Almanac*. (7) *History of England*, pt. 1.
 * *Sonatun*, three Centuries ago, ... (1) *Rag Maya Kona*, on Krishna.
 * *Stewart, Capt.*, ... (1) *Moral Tales of History*, (2) *Destroyer of Darkness*. (3) *Elementary Spelling*.
 * *Svarup*, of Serampur, ... (1) *Second letter to the Hindus*.
Svarupchurn Goswami, ... (1) *Lalit Madhab*, on Krishna.
Svarup Das, ... (1) *Gazetteer of India*.
Svarup Christian, ... (1) *Shepherd of Salisbury Plain*. (2) *Metals of Scripture*.

T.

- * *Tarachand Dut*, of Bansberia, ... (1) *Gyananjun Exposition of Christianity*.
 (2) *Manarunjun Itihas*, Ethical tales.
Tarachand Chakrabatti, ... (1) *Dictionary, Anglo-Bengali*.
Tarachurn Shikdar, ... (1) *Bhadrarjan*, a Drama. (2) *New Charter Act*.
Tarachand Das, ... (1) *Manmath Kabea*, a tale.
Tara Shankur, ... (1) *Prize Essay on Female Education*. (2)
Animal Biography. (3) *Kadambari*, a tale.
Taraknath Dut, ... (1) *Sukumar Bilas*, a tale. (2) *Practice of Medicine*. (3) *Editor of the Dharmaraj*.
 (4) *Edition of Manu*, 3 pts. (5) *Moral tales*.

- Thakurdas Ghose,* ... (1) Summary of the Revenue Laws.
Thakur Gosain, ... (1) On Krishna.
Thakurdas Bose, ... (1) Kaistha Rasayan, on the Khaistas.
 (2) Durjan Daman Navami.
Townley, Rev. H., ... (1) What Scripture should be obeyed.
 (2) Pundit and Sircar.
Townsend, M., Serampore, ... (1) Satyea Pradip, Newspaper.
 * *Thakurdas Mitre,* ... (1) Niti Katha, pt. 1.

U.

- Ubhoycharan,* ... (1) Devi Mahatmea, Sivite.
Udaychunder Addy, ... (1) Skipwith's Magistrate's Guide. (2) Anglo-Bengali Dictionary. (3) Arabian Nights. (4) Bramley's Inaugural Lecture, translated. (5) Batrish Singhasan, tales.
Umacharan Mitter, ... (1) Golebokaoli. (2) Chhar Durvesh, tales.
Umakanta Bhattacharjea, ... (1) Gyan Durpun Newspaper, (2) Benares Chundrodoy. (3) Kabearatnakar, Newspaper. (4) Bhairabdanda, Newspaper.
Umacharan Bhadra, ... (1) Hindu Bandu, Newspaper.
Umachurn Mitre, Agent to the Jes-
sore Rajah, ... (1) Char Durvesh, a tale.
Umoprasad Mukerjea, ... (1) Rahasyea Bilas, a tale.

V.

- Voigt, Mrs.,* ... (1) Daily Texts.
 * *Vishnu Sharma,* ... (1) Shanti Shatak, Ethical.

W.

- * *Ward, Rev. W.,* ... (1) Memoir of Pitamber Sing. (2) Happy Deaths.
 * *Weitbrecht, Rev. J.,* ... (1) Lessons on Objects. (2) Memoir of Rebi. (3) Young Cottager.
Wenger, Revd. J., ... (1) Editor of the Upadeshakh. (2) True Pilgrimage. (3) Evidences of the Bible. (4) Preacher's Companion. (5) On Debt. (6) Bengali Grammar, (7) History of Bengal.
Williamson, Revd. J., ... (1) Am I a Christian. (2) Instructor for Youth, Evidences of Christianity.
 * *Wynch, P. M., Civil Service,* ... (1) Regulations 1816-1821.

* *Yates, Revd. W.,*

- ... (1) Vernacular Reader. (2) Introduction to Bengali, vol. 1. (3) Introduction to Bengali, vol. 2. (4) Astronomy. (5) Natural Philosophy. (6) Bible. (7) Christ's Dying Words. (8) Expurgated Edition of Hitopadesh. (9) Baxter's Call. (10) Doddridge's Rise and Progress.

Fule, Revd. J.,

- ... (1) Spelling Book. (2) Litany for Schools.
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*A Catalogue of Bengali Newspapers and Periodicals which have issued from the Press
from 1818 to 1855.*

(145)

Names of the Newspapers or Periodicals.	When first published.	How long continued.	Names of the Editors.	Monthly Price.
Bengal Gazette,	1816.	1 Year.	Gangadhar Buttacharjee.	1 0 0
Sumachar Durpun,	1818.	21 Years.	J. Marshman, Serampur.	1 0 0
Sungbad Kaumudi,	1819.	33 Years.	Babu Tarachand Dutt and Babu Bhubaichurn Bundopadha.	1 0 0
Sumachar Chundrika,	1822.	.....	Bhabaichurn Banerji,	1 0 0
Sungbad Timir Nasak, ... ..	.....	10 Years.	Kistomohun Das.	.....
Bangadut, ... ..	.....	16 Years.	Nilratno Halder.	.....
Sungbad Probbakur,	1830.	25 Years.	Isharchunder Gupta, ... ..	.....
Sungbad Sudhakur, ... ..	.....	3 Years.	Prechand Roy.	1 0 0
Anubadika, ... ..	.....	2 Years.	.....	.....
Gyananeshan,	1831.	13 Years.	Dukinaranjan Mukerjee and Basik Malik, ... ..	.....
Sukhakar, ... ..	.....	1 Year.	P. Ray. ... ..	.....
Sungbad Rutnakur, ... ..	.....	1 Year.	Brjamoahun Singh.	.....
Sumachar Subharaajendro, ... ..	.....	.....	Dulubchundro Chuttopadha.	.....
Sastra Prokash, ... ..	.....	1 Year.	Lakhinarain Naylankar.	.....
Vigan Sebadhi, ... ..	.....	.....	Gungachurn Sen.	.....
Gyanan Sindu Tarango, ... ..	.....	.....	Basikkristo Mullik.	.....
Ganodoy, ... ..	.....	.....	Ranchundro Mittre.	.....
Pashably, ... ..	.....	.....	Ranchundro Mittre.	.....
Sungbad Ratnabali,	1832.	.....	Moheschundro Pal.	.....
Sungbad Sarsangraha, ... ..	.....	.....	Beneymadhub Dey.	.....
Sungbad Purnochandray,	1835.	20 Years.	Hurochunder Banerjee,	1 0 0
Sungbad Sudasindur,	1837.	1 Year.	Kalsunkar Dut.	0 8 0

A Catalogue of Bengali Newspapers and Periodicals, &c. &c. — (Continued.)

Names of the Newspapers or Periodicals.	When published.	How long continued.	Names of the Editors.	Monthly Price.
Sunghad Dibakar, ...	1837.	6 Months.	Gungunarin Bose, ...	0 8 0
" Gunakar, ...	1837.	Do.	Girichandro Bose, ...	0 8 0
" Sadamani, ...	.....	2 Years.	Kalschand Dut.	...
" Mirunjai, ...	.....	.....	Parbotichurn Das.	...
" Bhaskar, ...	.....	.....	Srinath Roy, ...	1 0 0
Rosoraj, ...	1838.	17 Years.	Gaur Sunkar Bhattacharjee, ...	0 8 0
Sunghad Arunaday, ...	.....	.....	Juggonarin Mukerjee.	...
Sujanranjan, ...	.....	.....	Harombochurn Mukopadhea.	...
Bengali Government Gazette, ...	1839.	17 Years.	J. Marshman.	...
Moorshedabad Putrika, ...	1840.	1 Year.	Gurudoyal Chaudry.	...
Gayandipika, ...	.....	1 Year.	Bhubaney Chattopadhea.	...
Bharathbundhu, ...	.....	.....	Samachurn Bandopadhea.	...
Bhangodut, ...	.....	1 Year.	Nilcomul Das.	...
Badea Dursun, ...	.....	.....	Ukhyocomar Dut and Prosunnochandro Ghose.	...
Bengal Spectator, ...	.....	2 Years.	Rangopal Ghose and others.	...
Ayubad Darsun, ...	1843.	1 Year,	Srinarin Roy Barrakpur, ...	1 0 0
Tatvabodhini Putrika, ...	1843.	12 Years.	Akhoykumar Dut, ...	0 8 0
Sunghad Rajranee, ...	1844.	6 Months.	Gungunaryan Bose.	...
Subborusrangini, ...	.....	.....	.....	...
Jagutbundhu Patrica, ...	1846.	2 Years.	Sitanath Ghose and others.	0 1 6
Satyarnab, ...	1850.	5 Years.	Rev. W. Smith, ...	...
Pashandopiran, ...	.....	1 Year.	Iswarchunder Gupt.	...
Sumachar Gayan Darpan, ...	.....	3 Years.	Umachant Chatterjee.	0 4 0
Jugut Dipuk Bhaskar, ...	.....	.....	Maulavy Buzurly, ...	0 8 0
Nityreadharnarunjika, ...	.....	.....	Mundokuar Kobiratna, ...	...
Bhacyrub Dando, ...	.....	.....	.....	...

A Catalogue of Bengali Newspapers and Periodicals, &c. &c.—(Continued.)

Names of the Newspapers or Periodicals.	When published.	How long continued.	Names of the Editors.	Monthly Price.
Sungbad Nuskar, ... ..	.....	.....	Nilcomul Das.	
Dharmamamaprokashika, ... ..	.....	.....	Ramnidhi Das.	
Bhakti Suechuk, ... ..	.....	.....	Chundraikhur Mukerjee,...	0 4 0
Durbikhanika, ... ..	.....	.....	Sreeputty Mukerjee.	0 8 0
Gyanoday, ... ..	.....	.....	Kasidas Mitter,	0 3 0
Gayandursun, ... ..	.....	.....	H. V. Bayley, C. S.	0 4 0
Kashibartaprokashika, ... ..	.....	.....	Rajendralal Mitra,	0 2 0
Midnapore and Hijili Guardian,	1852.	2 Years.	Kesabchandra Karmokar,	1 0 0
Bibidarth Sangraha,	1852.	4 Years.	Taraknath Dut,	0 4 0
Gyanarunday, ... ..	.....	.....	... ..	0 4 0
Sulab Patrika,	1853.	.....	... ..	0 4 0
Sudhabarshan,	1854.	.....	... ..	0 4 0
Banga Bartabaha,	1854.	.....	... ..	0 4 0
Sarba Subhakari,	1854.	.....	... ..	0 4 0

Correspondence

RELATING TO

THE QUESTION

***WHETHER THE ASSAMESE OR BENGALI LANGUAGE
SHOULD BE TAUGHT***

IN THE

ASSAM SCHOOLS.

To

THE HON'BLE FRED. JAMES HALLIDAY,

Lieutenant Governor of Bengal,

&c., &c., &c.

HONORABLE SIR,

KNOWING that you feel a deep interest in the promotion of Vernacular Education in every portion of the Province over which you have the honor to preside, and understanding that the subject is now particularly occupying your attention and the attention of Government, with a view to extending Science more generally among the people, I feel no hesitation in laying before you, in behalf of myself and associates, American Missionaries in Assam, the following remarks and accompanying documents :—

It is now nearly twenty years since the establishment of the American Mission in Assam. During this period we have by every means in our power endeavoured to make ourselves acquainted with the people, and by daily familiar intercourse acquire their language, so as to be able to communicate to them, in the most direct manner, the blessings of Science and Christianity. We have also established two Printing Presses, and issued the whole New Testament, portions of the Old Testament, a number of elementary books for Schools, and a monthly paper, all in the Vernacular. But in the prosecution of our efforts, and especially in the preparation of useful works in the Vernacular, one sore discouragement attends us. *I refer to the substitution of Bengali for Assamese* in all the Schools and Educational efforts of the Government, so that, instead of being able to bring our own Presses, and books and Schools to act in concert with the efforts of Government, we find ourselves far less favorably situated than we had hoped, for effecting immediate and permanent good for this long-neglected people.

Your Honor will naturally inquire, why *we* have not adopted the Bengali also, and thus acted in concert with the views of Government? Our answer is at hand. We do not deem it possible to root out the mother tongue and substitute the Bengali, which is not the Vernacular but a foreign dialect. We have had ample proofs of this in the course of the last twenty years. We have tried well-educated Bengali Teachers,

but their instructions were not intelligible to the common people, and they were obliged to learn and use the Assamese language. We have for the same reason found the circulation of Bengali books among the Assamese nearly useless. Bengali is *not* the Vernacular of Assam. The common people do not understand that language, written or spoken ; we find people in almost every village who on being offered a book, reply, " we cannot read your books," but on being told that they are not Bengali but Assamese, receive and read them readily. I may also refer to the fact that in all the Government Schools in Assam, Bengali is studied the same as Latin and Greek are studied in England, or as Persian would be, if Persian instead of Bengali was the language of the Courts. Bengali books are put into the hands of the pupils, but they give all their definitions, and the Teachers all their instructions and explanations in the Vernacular, the Assamese. This is the case with every School in the Province, though Teachers and scholars are specially interdicted by the Inspector. On the play-ground, in the family circle at home, on their religious assemblies when their shasters are explained, the first word the new-born child hears from his mother, the first word he learns to lisp, the rude song of the boatman as he plies the oar, or spreads his sail, the joyous song of the reaper, as he shouts the " harvest home," always, and every where, the language used is Assamese, not Bengali ; and in our humble opinion, the only way to render any plan of Education popular in this Province, is to give it to them in their own mother tongue.

Hoping that those entrusted with the Educational interests of this Province, would come to regard the subject in the same light as ourselves, we have hitherto quietly pursued our course without discussion. But during the recent visit of Judge A. J. M. Mills, on deputation, to this Province, we were called upon to state, in writing, our views on this subject. This was done, and copies of works already published by us in the Vernacular were presented for his inspection. Before leaving Assam, in view of what he saw and heard himself, Judge Mills expressed his decided opinion, that Assamese should be encouraged in the Government Schools ; and this opinion we are given to understand he has strongly urged in his report to Government.

We have been waiting, with intense anxiety, the result of this Report. But on the return of Mr. Robinson, Inspector of Government Schools in Assam, from Calcutta, we could not learn that any thing definite had

been done toward securing to the Assamese the boon of a purely Vernacular Education. We have learned, however, that the question of the use or disuse of the Assamese language was, on the part of yourself and Mr. Beadon, a subject of distinct inquiry, and reference to Mr. Robinson : and that he, standing as the representative of the Educational interests of all Assam, gave his voice against Educating the people in their own tongue ! Believing, as we do, that on the decision of this very question hangs the success of the proposed Educational Scheme, and the elevation or otherwise of this people, we cannot do less than to lay before you, *our united and entire dissent* from this opinion. We believe that its effect will be to throw back the Assamese another half century. We believe that the Government Schools will continue to languish and be unpopular, until after years of fruitless experiment the Government will come to see that it is best to hold out the helping hand through the medium of their own Vernacular.

We have invited Mr. Robinson to state fully his *reasons* for using the Bengali language in Schools for the Assamese. I beg to call your careful attention to his "*remarks in defence of the use of the Bengali in the Government Schools in Assam*;" as also to the replies of my associates to the same, to whom I submitted it, copies of all of which I enclose. These documents will, I trust, present more fully before you the comparative claims of these two languages.

Should your Honor hesitate in acceding to the Assamese their own language as a medium of Education, fearing lest it should not prove sufficiently copious ; or that the necessary elementary books cannot be supplied, allow me to state that up to the time of the death of Commissioner Scott, and perhaps later until the substitution of the Persian in the Courts for the Bengali, all the business of the Courts was transacted in the Assamese language as the public records will show. If the language in that early stage was found sufficiently copious for this purpose, then with a common source of enrichment, the Sanscrit and an increasing number of educated Natives ready to improve it, why should it not be adequate for all the purposes of the School and Court now ? Such is the opinion of all the best-informed Assamese on the subject, who, on seeing their own language banished from the School and Court, and Bengali introduced into the Offices of Government, that naturally belong to them, become discouraged and lose all stimulus to self-improvement.

As for elementary books in the Vernacular they can be readily increased, and gradually every work needed for carrying out an efficient and extended system of purely Vernacular Education in Assam may be provided.

I beg also to bring to your notice the fact that the Assamese language is the common medium of intercourse with the *Mountain Tribes* that surround this Valley. The Bhutias, the Mishmis, the Abors, the Miris, the Khumptis, the Singphos, the Nagas, and various other Tribes compose a vast population, all of whom, if ever reached at all, must be reached from this Valley, and through the medium of the Assamese language. From their constant intercourse with the Assamese from the days of the Assam Kings, some among them can speak Assamese very well, every where such may be found acting as interpreters, and forming a medium of communication. It is not probable that the languages of all these tribes can ever be reduced to system ; and books and translations prepared for them to any great extent : but through the Assamese language, as a *common medium*, much can be accomplished for them even at the present time.

The importance of this subject is my only excuse for the length and freedom of these remarks. On the decision your Honor may make as to the encouragement or continued suppression of the Assamese language, hangs almost entirely the question of the more speedy amelioration of all these barbarous tribes on our Frontier, the success or otherwise of Vernacular Education in this Province, and the consequent elevation of the masses around us.

I beg to express the hope in behalf of myself and colleagues, that your Honor will not now retard the elevation of this people by suppressing their mother tongue, but that you will open to them at once the true, the natural means of their elevation—the means of learning the Sciences, and of reading, in *their own tongue*, the wonderful works of God.

I have, &c.,

(Signed) M. BRONSON,

American Missionary, Nowgong, Assam.

13th November 1854.

**SOME REMARKS IN DEFENCE OF THE USE OF BENGALI
IN THE GOVERNMENT SCHOOLS IN ASSAM.**

BY WILLIAM ROBINSON, ESQ.,

Inspector of Government Schools, Assam.

A FEW words will suffice to explain on what grounds I would defend the use of Bengali in the Government Schools in this Province.

The language spoken in Assam I believe to be essentially the same as the Bengali.

That there are a few discrepancies I admit; but they are not of sufficient importance to affect the general truth of the proposition, and if this can be maintained, it will, I trust, need no argument to show that it will be better for the interests of the people that we avail ourselves of the books that have been prepared, and may yet be published for the thirty millions of Bengal in preference to creating a distinct literature for a comparatively small section of the people, merely for the sake of perpetuating what at best is but a dialectal difference.

I have said there are a few discrepancies between the Assamese and Bengali. These are essentially in the Grammar and not in the Vocabulary.

When making a comparison between the Assamese and the Bengali, it should be borne in mind that during the last half century the latter has been in a transition state. The progress of Education leading to the revival of classical literature, has exercised no inconsiderable influence in refining and polishing it, and developing its resources in a manner which harmonizes with its peculiar genius and analogies.

In many cases an acquaintance with the classical Sanscrit has led writers into an affection of pedantry, and the introduction of terms which to their morbid taste appeared more energetic and brilliant than those which the Vernacular stock supplied. Indeed to so great an extent have these Sanscrit interpolations been admitted, that the so-called Bengali compositions are perfectly unintelligible to one unacquainted with the Sanscrit. At the same time there can be no doubt that the Bengali has greatly benefitted by this connection. The language was extremely clumsy and uncouth. It needed a *literature* to render it compact, energetic, and harmonious. When this began to be formed, those who had imbibed from the Sanscrit its graces of diction and style, introduced them

into their Native language. They reduced its elements to greater uniformity, moulded them into greater elegance and harmony, greatly diminished its uncouthness and its deformities, and brought the language to its present state of refinement.

But we are not to suppose for a moment that the changes which have brought about so beneficial an effect in the Bengali language have been simultaneous and proceeded *pari passu* through every part of the country through which it is spoken. We might be sure if we reasoned only *a priori* that they *would not*, and we know from abundant evidence that they *have not*. The more remote parts of Bengal, those which were least likely to be influenced by the innovations, introduced them at the seats of learning, in and about Nuddea, and by the Directors of the periodic Press in the metropolis, retain to this day not only a large number of vocables but several idioms and grammatical forms, which are unintelligible, except in those parts where they have been prescriptively used.

Dr. Buchanan in his Topography of the District of Dinagepore has the following remarks, which I quote in order to show that I am not singular in my opinion :—"The prakrit or polite language of Bengal," he states, may be considered as a dead language. All persons of a liberal education are acquainted with it, and among them it is the usual means of correspondence and the language of ordinary composition. But among the common people probably *one in the thousand may understand it*.

Let it not, however, be supposed that the colloquial dialect, the Upobhasha as it is termed, is *identically* the same in all parts of Bengal. There are differences more or less great in almost every zillah, glottological differences as well as differences in grammatical form, so that Bengalis coming from distantly-situated zillahs are unable to understand each other except through the medium of the written language, or the language of the books. Now it is, I fear, usual with those who maintain that the Assamese is a language distinct from the Bengali to draw their conclusions from a comparison of the colloquial language of Assam with the refined and elegant Bengali they find in books. This is far from being a correct mode of procedure and necessarily leads to incorrect results. I have not just now the means of appending a comparative statement of words and phrases in Assamese and any other dialect spoken in Bengal; but could the comparison be made, I have little doubt that in most instances even the grammatical forms in which by the way the only differences exist, will be found to assimilate.

The vocables common in Assam are essentially the same as those in use by the Bengalis, save in a very few exceptions, derived from other sources, but the number of those is so small, they may be considered as almost a vanishing quantity, insufficient to alter the ratio of the elements of the national language.

This close affinity between the two languages has however been greatly disguised by *differences of form* ; not merely by those which are the consequence of the natural development and progress of the Bengali, but by interchanges of letters in the Assamese, the slovenly modes of pronunciation, and the very capricious varieties of spelling displayed by the people of Assam. To this I must add that Mr. Brown's system of spelling has tended to a still greater degree to widen the difference. It professes, I believe, to be a phonetic system, but where there is such a variety in the modes of pronunciation, it is to be inferred that Mr. Brown has adopted that most common to his part of the country, and this has been set up as the standard. The system is at least but an arbitrary one, and the sooner it is relinquished for the convention system of the Bengali, the sooner will the differences between the two languages vanish away.

But suppose the concession were made that there are no more differences between the colloquial dialect of Assam and the language of the Bengali Books, than there are between the latter and the dialects usually spoken in Bengal, it may yet be asked, whether if we intend to popularize instruction, it would not be preferable to supply the people with books in the *colloquial dialect* regardless whether that dialect be more or less closely connected *with* the more polished style in use in Bengali compositions? To this, I reply, that the elementary school books should certainly be written in the simplest style possible, so as to suit the mental capacities of the children for whom they are intended. They ought not in the early stages of their career to be bored with a phraseology they are unaccustomed to. It is far more important they should acquire new ideas than that they should be engaged in the acquisition of new words. Hence in the books we now see prepared in the English for children, the style is simple, and the phraseology such as children are accustomed to use. To introduce into our Schools such Works as Dr. Yates' Translation of Solomon's Proverbs, his " Vernacular Class Book Reader," &c., is just as preposterous as it would be to exchange the little story books common in our nurseries for

Macaulay's History of England, or works written in the ponderous style of Johnson.

But I would ask, are these simple elementary books prepared for children written in the various provincialisms which are the ordinary colloquial dialect of the common people of England? Are the rules of Orthography, common to the language, disregarded in them? Then why should we not pare away all crudities from the Provincial Assamese, and furnish our Schools with books freed from all vulgarisms of expression, and have the words spelt according to the prescriptive Rules of Orthography; and thus prepare our pupils to read with ease the books written in the more elaborately polished style now common to works written in Bengali.

If we choose to spell

কিছু	<i>some</i>	কিছ্য
অন্যায়ী	<i>unjust</i>	অন্যাহ
বুড়া	<i>old</i>	বুই
ইন্দুর	<i>a rat</i>	অন্দুর
ক্ষম।	<i>pardon</i>	খেম্মা
খুঁজ	<i>wish</i>	খোজো

We may deceive the eye, but the difference is only in form, the words remain the same.

There is a specimen of the dialect spoken by the Lancashire peasants taken from "Th' okeawut uth Eggsheebeshun."

"Theyme sum uth granddist karpits has avur an clapt mee een on, an ondur heawfoke cud foinde ethur harts fur to cet thur shune on um."

Is there not some difference between this language and that used by Johnson? The Orthography appears different, the grammatical forms are different; the vocables themselves, as here given, it would be impossible to find in any dictionary of the English language.

Because the illiterate choose thus to murder the Queen's English, is it necessary that those who seek to elevate them by the means of Education should descend to the same level? Call this a distinct language, the Vernacular dialect of the people, having more points of difference from, than of resemblance to, the language usually known as the English, and proceed to prepare School-books in it?

And is not this just what the advocates of Assamese wish us to do?

To sum up then, I believe the languages spoken in Assam to be essentially the same as the Bengali.

The vocables are the same, disguised only by difference of form.

In the grammatical inflections, the differences are greater when compared with the present polished language of the books, but these deflections in grammatical structure may all be found in the colloquial dialects of Bengal.

Nowgong, November 8, 1854.

MY DEAR ROBINSON,

MANY thanks for your "remarks in defence of the use of the Bengali in the Government Schools in Assam," which came duly to hand and would have received earlier attention had not my time been so fully engrossed in making arrangements for sending home my family.

The subject and bearing of your remarks, however, seemed to me so important, that I immediately submitted your paper to the consideration of all my associates in the Mission. The result is their unanimous opinion that the time has arrived when the subject should be openly discussed, and spread out in detail before those who are charged with the responsibility of conducting the Educational efforts of this Province; and as I am given to understand that previously, as also during your recent visit to Calcutta, your opinion was solicited whether the Assamese or Bengali is the better medium of Education for the Assamese race, and you gave your voice in favor of still suppressing their language, which opinion influenced the Council of Education during the whole period of their administration, and must necessarily, in the absence of further information, still induce the Government to disfavor the Assamese as a fitting medium for the proposed scheme of Vernacular Education, it seems therefore but proper and fair, that your reasons, as given in your paper, should be laid before the Government, together with the very serious objections against them.

I have therefore, with the concurrence of my associates, addressed the accompanying letter to the Hon'ble the Lieutenant-Governor of Bengal, and taken the liberty to forward a copy of your "Remarks," together with the opinion of the several members of the Mission thereon, as per accompanying copies which I forward for your examination.

Hoping that the subject may be fully and fairly discussed, and that it may tend to the devising of measures for placing Vernacular Education in this Province on a more correct and popular basis, without which there is little hope of elevating the people,

Believe me to remain,

Yours very sincerely,

M. BRONSON.

P. S.—On second thought, I will forward these papers through you to the Lieutenant-Governor, Mr. Halliday, so as to give you an opportunity to accompany them with any further remarks, if you wish.—M. B.

Sibsagur, October 5, 1854.

MY DEAR BRONSON,

I AM much obliged for the copy of Mr. Robinson's letter which you have forwarded me. It is too full of misrepresentations to pass unnoticed, though I see no definite tangible statement of facts or arguments that require refutation. It appears to contain mere assertions, which he never would have made had he himself been familiar with the language of the country.

Mr. Robinson fears that we have formed our conclusion that the Assamese is a distinct language by comparing it with the refined Bengali of the books. It is not at all necessary to go to books to show that the two languages are distinct. It is quite sufficient to put a company of Assamese and Bengalis together, and see whether they understand each other. An amusing article, representing such a scene, has just been sent me by one of the Assamese lads in Calcutta, for the *Orunodoi*. But Mr. Robinson says, that even the Bengalis who come from different districts cannot understand each other except through the medium of the written language. By this he conveys the idea that the fact of people's not understanding each other is no proof that they use a different language. Others will probably consider it a proof that they do. People that speak the same language can generally understand each other, and those who speak different languages cannot. I can readily imagine that there are many places in Bengal, where the people are not able to speak *Benga'i*; but those who do speak it ought to understand each other. If to be mutually unintelligible is consistent with speaking the same language, it will be difficult to refute Mr. Robinson's theory that the Assamese is identical with the Bengali.

Mr. Robinson complains of the Missionaries for calling the Assamese "the Vernacular dialect of the people." If this is not the Vernacular, what is? Is Bengali the Vernacular? Does Mr. Robinson mean to say that a language which cannot be understood by the people is their *Vernacular tongue*.

Mr. Robinson says, that the way in which we spell makes the difference greater than it really is "deceiving the eye while the words remain the same;" to prove which he writes a column of words in Bengali, every one of which varies from the Assamese in *pronunciation* as much as it does in Orthography. The second column which he has given to exhibit our Orthography, contains only two words written as we write them, and one of these is not in the Assamese character.

Mr. Robinson asserts that there is a great variety in the modes of pronunciation in the Assamese. I challenge any reason to point out an equal extent of territory in any part of the world, where there is a greater uniformity of pronunciation than there is among the Assamese, excluding of course the Dhekeris of Kamrup, the Kacharis and other Tribes, to whom the language is not Vernacular, and who cannot therefore be expected to speak it in its purity. The spoken Assamese is in fact peculiar for its stability and uniformity. While, as Mr. Robinson informs us, the Bengali has been changing, the Assamese remains the same that it has been for some centuries. It never came from Bengal. It has much greater affinities, particularly in the mode of pronunciation with other branches of the Sanscrit, than with the Bengali. It is a more easy-flowing agreeable language, and not less copious. It is fully entitled, notwithstanding the statements of Mr. Robinson to the contrary, to be considered as the Vernacular language of the people. It is very easy to caricature a language that one knows but little of, to call it "slovenly," "crude," and "vulgar;" make extracts from the ludicrous letters of *Punch* to illustrate our spelling; and assert, that Missionaries who have written and spoken the language twenty years, descend to the same level, instead of elevating the people for whom they labor: but we *must* take the people as we find them, and labor among them in the language they use, if we hope to do them any present good.

Yours affectionately,

(Signed) N. BROWN,

American Missionary, Sibsagar, Assam.

Gowahatty, October 30, 1854.

MY DEAR BRONSON,

I HAVE seen Mr. Robinson's paper containing his reasons for introducing the Bengali language into the Schools of Assam. I am surprised that he should give no facts to sustain his views on a question where theories, without facts, are worth but little. It will certainly require some thing more than mere assertion to make out that Bengali is the Vernacular of Assam. *Language is the expression of ideas.* Words that convey no ideas are not a language. If language conveys ideas to one people and not to another, it is a language to the one and not to the other. The Assamese understand Assamese, hence *that* is a language to them. If they do not understand Bengali, (and I shall presently give facts to show that they do not) then Bengali is not a language to them, for it does not convey ideas. Of course I am speaking of the people in an uneducated state. The question is a mere matter of fact; and depends upon whether the Assamese understand the written or spoken language of Bengal or not. If they do not, the Bengali can in no proper sense be called the Vernacular of Assam. Long lists of similar words prove nothing. In the English, one of the most distinctive languages of Europe, about one-half of the Vocabulary is of foreign origin, and the greater part of this, either directly or indirectly, from the Latin: but what would a list of 10,000 or even 40,000 words do towards establishing identity of the two languages? The Assamese and Bengali derive the greater portion of their Vocabularies from a common stock, the Sanscrit; hence there must be a great similarity in the words. A Bengali Scholar would of course be able to decipher much of the Assamese. An English Scholar might even decipher many passages in the Latin New Testament; but the latter circumstance would not make Latin English, nor would the former make Bengali Assamese. I will mention a few things which I believe to be facts, bearing on this subject.

1. All the Assamese who can read, understand our books at once, but they do not understand the Bengali books.

2. The Assamese do not understand the spoken language of the Bengalis any better than they do the books. Of course I do not now speak of the sudder stations, where there are numerous Bengali traders.

3. The Teachers of Government Schools say our books are understood at once by the common people in the Mofussil; but the Bengali books are not understood until two or three years' study.

4. Bengali is studied in the Schools as a foreign language, something as Latin and French are in England, by learning the meaning of words from the Dictionary and translating.

5. The boys out of School never think or talk in the Bengali among themselves, but always in the Assamese.

6. The peculiar sounds of some of the letters, as well as the affixes and terminations of the Assamese, render the fact of its being the same language as the Bengali very questionable, if not absolutely impossible.

7. All the Missionaries, some of the Government Officers, Anondoram Phokon, and the learned Natives generally, declare that the Assamese is a very different language from the Bengali.

8. Those who ought to be the best judges of the Assamese, believe that the language, so far from being crude and slovenly, is much more smooth, elegant, and soft than the Bengali.

I believe that so long as the Court and the Schools are in Bengali, there will be the greatest impediment to the elevation and improvement of the Assamese. If the Missionaries should adopt Bengali as the medium of communicating religious truth, every one would scout them. Is it not just as necessary to have a clear medium to convey scientific as religious truth? So long as justice is administered and the Schools taught in an unknown tongue, what hope is there for the people? Their dearest rights are alienated. If in 200 years some change could be effected in the language, it will be principally among the favored few who are instructed, and on them alone will the blessings of Education fall. The great mass of the people will remain in all their former ignorance and degradation; deprived even of the advantages of those new ideas and household words, which the Court and Schools, in a country where the Vernacular is used, are ever carrying to the homes of the poorest peasants. If the language of Assam is ever to be changed, it is a singularly unfortunate time to do it now. We might as well administer strong alterative to a man in the last stage of consumption. What we want for this people is something to stimulate them to think, act, and inquire for themselves. We want ideas rather than words. While we are administering the debilitating draught of a new language, the patient may be past recovery. Nothing, as it seems to me, would tend more to start the pulsations of life throughout this entire Province than to have the Court and Schools in the Vernacular. These are two powerful sources of influence, which could not fail to tell upon the whole country

if they only had a *carrying* medium. As it is, Education is emphatically a foreign plant. The greater interest—the elevation of the people—is sacrificed to the less,—the introduction of a new language ; and I have but little hope for the people until the policy of the Government is changed.

Yours affectionately,
(Signed) A. H. DANFORTH,
American Missionary, Gowhatty.

Nowgong, November 7, 1854.

MY DEAR BRONSON,

THROUGH your kindness I have seen Mr. Robinson's remarks in defence of the use of Bengali in the Government Schools in Assam. He is evidently in the wrong, and is advocating a scheme which, if carried out, must prove fatal to the improvement and best interests of the people of this Province. His article should not pass unnoticed. I sincerely hope, therefore, no time may be lost in making a fair representation of the facts in the case to the Government ; and your long and familiar acquaintance with this people, and their language, will enable you to present the subject in its proper light.

Those who mingle with the people of Assam, and who are acquainted with Bengali books or Teachers, must be daily reminded of the disparity of the two languages, spoken or written, by the observation of any number of irresistible facts.

Do we not know that the village or Mofussil people throughout Assam, understand readily the language used in the scriptures and other works that have been translated into Assamese, while they can scarcely get a correct idea from the same works in the Bengali ? Take for example almost any portion of the New Testament and read it to any company of uneducated village people, and will they not understand the language perfectly ? Read the same to the same company from the Bengali New Testament and do they understand ? Every one who has tried it must answer in the negative. You might almost as well read to them from the English, as from the Bengali. They might now and then comprehend the meaning of a word, but the book would be as sealed to them as the English, until they have learned the Bengali.

Again, look at the Schools in which the Assamese and Bengali are studied. Pupils in less than *one year* read fluently the Assamese, and understand *at once* the language of the books that have been prepared in their own Vernacular; whereas the same pupils must make the Bengali a study of *several years* before they can read understandingly.

These are facts familiar to every Missionary in Assam, and to none more so than yourself, as you have had much experience not only in Schools, but also in Mofussil travelling and preaching. With these things daily before us, how is it possible to regard the Bengali and Assamese as "*essentially the same language?*" When can we expect the Assamese people to arise from their degradation, to shake off indolence, to feel an interest in Education, and in the onward march of civilization? When will their minds be opened to the light of Heaven, through God's revealed word, so long as they are compelled to seek knowledge through a foreign tongue? As we value the dearest interests of this people, we cannot, therefore, longer withhold our dissent from Mr. Robinson's position.

It is evident that we, as Missionaries, can educate only here and there a few from among the masses of the people; but the Government by allowing the people the study of their own mother tongue in all the Schools, could, in a few years, so educate the multitudes, that the Bible and Science would be accessible to nearly every family. What an inestimable boon to the inhabitants of this unfortunate Province!

I have the strongest belief that Government will not treat lightly, or turn a deaf ear to reason, facts, and long-continued experience on this important question.

Yours affectionately,
(Signed) I. J. STODDARD,
American Missionary, Nowgong, Assam.

Sibsagur, October 3, 1854.

MY DEAR BRONSON,

THE Government Educational plan will be a good thing for Assam, if the Assamese language can be taught. I have seen Mr. Robinson's article containing his views. I am sorry he takes such a view of the language. But let the Government try the Bengali Vernacular. They will only retard Education, and some twenty years hence

they will fall back upon the Assamese. Still I think, as a Mission, we ought to represent our views to the Government and express our determination to do all we can to sustain the Vernacular, the Assamese.

Yours affectionately,
(Signed) SAML. M. WHITING,
American Missionary, Sibsagur, Assam.

Gowahatty, November 3, 1854.

MY DEAR BRONSON,

I AM obliged to you for letting me see Mr. Robinson's letter on the language of Assam. Throughout this letter there is a manifest *effort* to sustain a favorite *theory* where the facts are wanting ; a theory convenient perhaps to the rulers, but quite the contrary to the people. I cannot refrain from stating a few facts bearing upon a subject of such vital importance to the people of this Province.

During the four years that I have been studying and speaking the Assamese, I have confined myself entirely to the language as spoken by the people, and *as found in their own books*. I have found it universally the case, as also the testimony of many intelligent and respectable Natives shows, that a Bengali, newly-arrived in the Province, cannot understand the Assamese language ; and also that the Assamese, with the exception of those taught in the Schools and those who either reside at, or mingle largely with, the Sudder Stations, cannot understand the Bengali.

I have also visited many of the Government Schools in the Mofussil, and when I have seen the boys making the acquisition of the Bengali the beginning, middle, and end of their study, for a period of five or six years, only acquiring in addition a little Arithmetic and Surveying, I have been impressed with anything else than a conviction that the languages are identical. The lads of our own English Schools would acquire a knowledge of the French with as little time and study as the Assamese boys to learn the Bengali.

If the languages are indetical, why is it that certain Missionaries, who entered the Province with strong predilections for the Bengali, with which they were already familiar, have been compelled to abandon their

favorite scheme, and adopt the Assamese as the medium of communication with the people ?

Mr. Robinson speaks of the great diversities among the Assamese, themselves. But I have travelled in Upper, Middle, and Lower Assam, and with the exception of the extreme Western Section bordering on Bengal, I have never observed any such striking diversity, nor have I experienced any difficulty in communicating with the people. Among the thousands in Kamroop, to whom I have given our books, I do not recollect an instance of an individual, who, if he could read at all, did not readily and perfectly, so far as the language is concerned, understand them : and that too when they were in the strict Vernacular of Upper Assam—this very language that Mr. Robinson calls “vulgar,” “uncouth,” &c., and the spelling of which he terms “*arbitrary*.” If it is so arbitrary, how is it that the Natives all read it with such ease and fluency, that it is to them like breathing their native air ?

In point of critical and extensive knowledge of the language, I presume, I may say without detriment to any one, that Mr. Brown would not suffer in the comparison with any gentleman in the Province ; and when we consider that he has devoted to it twenty years of careful study, it provokes a *smile* to hear an individual, who I presume does not claim to have made a study of the language, talk of “paring away its deformities” and “uncouthness,” because, forsooth, it does not correspond to the favorite Bengali. Instead of the Assamese language being “slovenly” and “uncouth,” it is on the contrary, as every one familiar with it agrees, smooth, agreeable, and euphonious.

As to cultivation and copiousness, there certainly is no lack of materials. It only wants *ideas*, and they will spontaneously clothe themselves with appropriate and elegant expressions.

It may sound very well in *theory* to talk of conforming to the Bengali as many as possible of the languages having an affinity with it ; and thus supplying all at once, from one and the same great fountain of learning at the Metropolis ; but when you come to reduce it to practice, it is quite another thing. It will do for gentlemen to ask impatiently “what business the Assamese have with a separate language,” but the *fact* remains the same ; they *have* such a language, and I hope that the Government will pause and *sift* this question, before committing itself to an error, fraught with such serious consequences both to the people of this Province and the surrounding Tribes. *Can*

they change the language of the people ? and if so, would it be *expedient* to do it ?

A man must be strangely credulous, if he believes that a few Bengali Schools, scattered up and down the Province, and the hope of Government preferment held out to, at best but a few, is going to induce the people to renounce their own mother tongue ? But were it *possible* to effect the change, is it desirable to do so at the expense of throwing back the Education and elevation of this whole people, at least half a century, and that of the border Tribes to an indefinite period.

Were the Government in possession of all the facts, and did they see all the bearings of this subject, I cannot but think they would feel convinced that there are no *valid* reasons why the instruction in the Schools, if not even the business of the Courts, should not be conducted in the Vernacular of the Province.

Yours affectionately,
(Signed) W. M. WARD,
American Missionary, Gowhatty, Assam.

No. 236 of 1854.

FROM

THE COMMISSIONER OF REVENUE, ASSAM,

TO

WM. GREY, ESQUIRE,

Secretary to the Government of Bengal,

FORT WILLIAM.

Dated Gowhatty, the 7th December 1854.

SIR,

WITH reference to a correspondence, submitted to His Honor by the American Missionaries in Assam, advocating the introduction of Assamese into all the Vernacular Schools of this Province and impeaching the views on this subject, held by the Inspector of Government Schools, I have the honor to forward, for the consideration of the Honorable the Lieutenant-Governor, a statement by Mr. Robinson, vindicating the use of Bengali.

The statement of Mr. Robinson and annexed papers I submit in original, with a copy of his letter, No. 151, of the 5th instant.

2nd.—Mr. Robinson, in my opinion, ably refutes the assertions of the Missionaries, but as I was the person principally concerned in adopting the Bengali, as the language to be used in the Schools, I would beg to submit a brief account of the grounds on which I founded my opinion of the expediency of making that the language of Vernacular instruction in Assam, and in doing this, I trust I shall be able to correct some inaccuracies of the Missionaries, calculated to mislead his Honor's judgment.

3rd.—When I assumed charge of this Office, I found all the Omlah with two or three exceptions, of individuals holding inferior situations Bengalis, from Sylhet, Mymensing, and Dacca, some of these had been under Mr. Scott, but the principal officers, who were mostly from Sylhet, had been introduced by Mr. Robertson.

I think there was not a single appointment made by me for some years afterwards.

The business of the Courts was almost entirely conducted in Bengali, the exceptions were a few papers in Persian, which was the language best known to Mr. Robertson, for his use and that of the Sudder Court.

4th.—The Courts of the then two existing Zillahs, Gowalparah and Kamroop, (Lower Assam,) were also filled with Bengalis, who had mostly accompanied Mr. Scott from Rungpore; the Police Officers, as also the Native Judges in Gowalparah, were mostly Mahomedans of Burdwan or the North-West Provinces, whilst all the Chief Revenue Officers and all the Treasurers were Bengalis of Rungpore and Mymensing, or Brahmins of Santipore, connected with the Gossains of the Kamikha Temple at Gowhatty.

5th.—The Native Civil Courts only of Lower Assam were held by Assamese, (Punchaets,) and the business of those Courts was conducted in the Vernacular jargon current in the District, but in the Appellate Courts* the language used was Bengali, and the proceedings of the lower Courts could scarcely be read and were very imperfectly understood by the Bengali Officers of the higher Courts.

6th.—When Mr. Scott was at Gowalparah, and the conquest of Assam became probable, he had taken into his Offices for instruction in Bengali and the Regulations and modes of procedure in our Courts, many sons of the first families of Assam, then refugees at Gowalparah, who subsequently were dispersed throughout the Courts of Assam, and all nearly

* There was then no appeal to the Sudder Court of Dewanny and Nizamut.

afterwards became distinguished Officers and held high appointments and chiefly in the Courts of Upper Assam.

7th.—On the division of Lower Assam into three Zillahs, as the local Courts were then subordinate to the Sudder Courts, the Bengalis who had been introduced by Mr. Scott and Mr. Robertson, were necessarily appointed to the chief situations in each Zillah ; and all the business of the Courts was carried on in their language, as a matter of course, and without any specific orders having been given to that effect.

8th.—Shortly after the Panchaets were broken upon, and Moonsiffs were appointed, who were all Assamese, mostly members of the late Courts ; and thenceforth the business of their Courts was also conducted in Bengali ; and I do not recollect that there was a single proposition made to retain Assamese, or that any difficulty was alleged as to the introduction of Bengali as the language of the Courts ; but if Assamese had been strictly retained, it must necessarily have happened that, either appeals to the Sudder Courts would have been useless, or we should have been obliged to have translated all proceedings submitted to those Courts into Bengali, for their use.

9th.—Perceiving, however, that the want of an accurate knowledge of Bengali and our rules and forms on the part of the Assamese, was likely to throw an undue proposition of the appointments in the Courts, into the hands of foreigners, I prevailed on the Government to allow of several Assamese lads being appointed as apprentices to each Court in the Province, to learn the business of the Courts and to perfect themselves in the Bengali language, and this measure, in my opinion, has been attended with the most beneficial results ; for though only as yet a few only have attained high office owing to the influence of the Bengalis who were already at the head of the Offices, and whose relations have always poured in in great numbers, yet the means has diffused a very general knowledge of the rules and regulations, and the acquisition of Bengali has been made an object of earnest desire to a very large portion of the youth of the better classes of the inhabitants.

10th.—To show more forcibly the manner or degree in which the Assamese were prepared for the adoption of the Bengali language, besides referring to its fundamental affinity with the Assamese, which has been sufficiently explained by Mr. Robinson, I will add a few words to exhibit the former connection of Assam with Bengal and Hindoostan, to prove that the Assamese were not so ignorant of the languages of

their neighbours as the Missionaries would have Government to understand they were.

Putting out of the question the original source of the bulk of the population, which I believe to be of Hindoo extraction, it will be sufficient to mention, that long before the Akom Rajahs were converted to Hindooism or Brahminism, the temples were established throughout Lower Assam, having large establishments of priests who read and taught the Hindoo sacred books in Sanscrit ; and immediately after their conversion, the Rajahs brought in Kanouge and Santipore Brahmins, for whom they instituted immense establishments, and invested with so much rank and power, that gradually the greater part of the authority of Government fell into their hands.

Before the power of the Akom Rajahs began to wane, they had founded six or seven hundred temples, (dewalis,) in all which Sib was worshipped and the shastras of the Bengali Brahmins were taught ; and there existed at the same time about the same number of shastras, many of them of very ancient origin, in which the Vedas were taught.

The influence of all these numerous institutions, at all of which Sanscrit was taught and Bengali spoken, could not but have been very great upon the people, and made them more or less acquainted with the Bengali language.

11th.—But previously to the Akom Kings becoming Hindoos, the armies of Aurungzebe had conquered all Lower Assam and penetrated as far as Ghoorgaon ; and though the Moguls were driven back from Upper Assam, a number of Mahomedans and other Hindoostanees became established in this country from that period.

The Moguls held Kamroop, however, for many generations and introduced into it their fiscal system which existed down to our time. The seat of Government of the Moguls, for these Eastern Districts, was at Rangamatty, in Rungpore, (Gowalparah,) and to that place all the authorities of Kamroop, and all persons having complaints to make, must have been constantly going backwards ; but detachments from the forces of the Moguls were maintained on the frontiers of Lower Assam ; and there continued to be kept a strong garrison at Gowhatty when the Emperors and Nawabs of Bengal had lost nearly all Kamroop.

Besides this, before the invasion of the Moguls, the Kookes of Cooch Behar had overrun all North Kamroop and Durrung, where they remain to this day ; and if they did not bring with them a pure Bengali dialect

they, no doubt, spoke each a dialect as was then current in Rungpore, Dinajpur, and Purneah, great portions of which Districts they had conquered. Whilst thus the Moguls remained in connection with Assam, and it was a connection of 150 or 200 years' duration, there can be little doubt that the dialects of Bengal and Hindoostan prevailed largely over all Lower Assam.

12th.—Towards the end of the last century, when Assam was broken up by civil wars, the Assam Rajahs called in a number of Hindoostanees whom they enlisted into their Armies, principally Seikhs and Hindoostanee Fakirs ; and when Captain Walsh came up here in 1792, there were several thousands of these mercenaries scattered about the country, many of whose families have been since prominently established in Assam, some of the Seikhs remaining a distinct people to this day.

Shortly after our troops were withdrawn, the Assamese called in the Burmahs, and this was followed by the emigration of the principal families of Assamese, especially the Brahmins and high caste families, into our District of Rungpore, and with them a very large body of the ryots, the better classes all returned with our troops to Assam, bringing back with them a perfect colloquial knowledge of Bengali and Hindoostanee. Amongst these refugees were the Rajahs Poorunder Sing and Chunder Kant Sing, with their chiefs, both of whom had visited Calcutta ; and in my acquaintance with both, I never heard any other languages spoken than Hindoostanee and Bengali.

13th.—The next stage in this history was our occupation of the country and all the troops and followers employed, and who in the course of our operations were spread over the whole country, were Hindoostanees and Bengalis ; and it is impossible to imagine, that, with so scanty a population as the Assamese, this mass of foreigners had not produced a very considerable change in the knowledge of their tongues by the Assamese, when all the principal families had been for many years residing in Bengal with their slaves and families.

But there was a still further connection with the people of our Western Provinces. By the intercourse of trade the Assamese themselves never sought foreign countries with their products, but sold readily to such traders as visited them. All the trade of the country had been in the hands of the Seikhs, but they were now superseded by the Kayahs, from the most Western Districts of India, Jesselmier, Bikaner, and Ajmere, who brought up the most costly staple, and imported salt and cloths,

English and Hindoostanee, and by Bengalis, who purchased the oil, grains and imported smaller articles of a miscellaneous nature.

All these held intercourse with the Assamese through the medium of their own languages and certainly with little difficulty.

14th.—In 1837, Lieutenant-Colonel Matthie, then Collector of Kamroop, proposed establishing some village Schools throughout the Zillah, principally with a view to rearing up a class of qualified village and Pergunnah Officers.

Throughout Kamroop there were at the time many Schools for the higher classes, but the instruction was chiefly in Sanscrit; there were, however, no Schools any where available to the lower classes. There were no Schools in any part of Assam, except two or three Missionary Schools, where children were taught in Assamese, the first attempt to teach them in the current provincial dialect were made by the American Missionaries.

Colonel Matthie's plan was to employ the Pundits of the existing temple, or Sanscrit Schools, in his village Schools which they were readily prevailed on to superintend; and they were all sufficiently good Bengali scholars to take upon themselves the duty of elementary instruction in Reading, Writing, and Arithmetic, all that it was expected of them to teach.

It was not proposed to teach Assamese, and if it had been, there were then no available elementary Assamese books* whilst Bengali were readily procurable, and that, as the language of the Courts, was what all were desirous of learning.

15th.—Subsequently Colonel Matthie's measure was extended to the other Divisions with some little modifications, but it was found necessary, generally, to get rid of the Pundits, as they very commonly resisted teaching the lower classes of Hindoos and Mahomedan children, and devoted their time, when not checked, by teaching Brahmin boys or the children of the superior classes, Sanscrit.

Some time after the Schools were further organized by being placed under the superintendence of an Inspector.

16th.—From the foregoing account it will be seen that instruction in Bengali necessarily grew up under the circumstances of our connection with the Province, and that the Assamese were prepared for its adoption

* The first elementary books printed by the Missionaries were in the Roman character.

by a very considerable previous acquaintance with Bengali and Hindee,* that of the Division Gowalparah was wholly Bengali, and Lower Assam was scarcely less so. In Kamroop reside several thousand of Brahmins who originally emigrated from Sylhet, and who are now the domestic Gooroos of most of Rungpore, Kooch Behar and Dinagepore. In Durrung all the leading families were of Kooch Behar origin or of Bengali ; and in Nowgong, scattered amongst Assamese families of rank, many of whom had been refugees in Bengali, resided a large population of Mahomedans of Hindoostan or Bengali extraction ; but in all these four Divisions, there were numerous tribes of Hill races, Garrows, Kookes, Meekis, Kacharis, Mikirs, and Lalunga, who had their own distinct languages, whom it has never been proposed to instruct through the medium of their own languages ; for to attempt to preserve them, and to create a separate literature for each, would immediately have appeared ridiculous. In Upper Assam the connection with Bengal had been of course less, but it so happened that all the gentry nearly had been exiles in Bengal, and had there acquired a very competent knowledge of the language of that Province.

17th.—Whilst the adoption, therefore, of Bengal as the medium of instruction to the Assamese seemed expedient, under every circumstance of policy, for the gradual amalgamation of the people of Assam with our subjects in Bengal, with whom alone they are in direct communication and immediate neighbourhood, and the administration of the affairs of this newly-acquired Province in unison with the Government of the old Province, we have only to reflect on what would have been the result of a contrary procedure to show that the attempt to convey instruction through the medium of the Assamese dialect would have been most ruinous to the people, if not impossible.

18th.—The most important point to be kept in mind is, that instruction in Bengali by no means militates against the reading of books written in Assamese, to a person of the Province to whom that dialect is in daily colloquial use, but teaching the population of this Province only Assamese would have closed to them all the extensive literature that has now sprung up in Bengal, or may hereafter be produced, as well as all the Orders, Rules, and Regulations of the Government or the Sudder Courts would have been

* An acquaintance more or less intimate of 200 years, without adverting to the days when Kamroop was a Bengal kingdom.

lost to our new subjects; and the measure, in my humble judgment, would have condemned the people to remain in darkness instead of enlightening them, and totally prevented them from taking a part in the progress in Science and Art with their brethren in Bengal. No one, besides, can doubt but that the progress which has been hitherto working slowly on in our old Province, will henceforth advance at a greatly accelerated rate, for the elementary and preliminary steps to the Education of the Bengalis have been successfully overcome; and they now possess in the several Colleges of the Government and Religious Associations their own numerous and well-established Presses; and the vast number of well-educated individuals, who have made themselves masters of the knowledge of the Western World, the means of pushing forward their own intellectual improvement at almost an equal pace with the most favored countries of Europe. They are, in fact, now independent of foreign aid, and nothing could impede or prevent the full development of the Native mind but some unexpected revolution which should throw the country back again into that state of oppression, under Military tyranny, from which we delivered them.

19th.—All the science of Bengal as far as it can be communicated by books is now available to the Assamese, but what would have been their condition of the vain fancies of the Missionaries and some of their own countrymen to keep them a distinct people by confining them to an Education in Assamese only? They might have remained still for ages in ignorance of what was passing in the world, contenting themselves with the empty pride* that they were still a nation, when their independence, such as it was under a barbarous and lately a most weak and oppressive Government, was swept away for ever.

20th.—The deprivation and isolation which the Assamese would under such a system of Education have been subjected to, could only have been most imperfectly removed by Government Presses maintained in the Province with an expensive apparatus of translations, but at the very best, this would have been a most insufficient substitute for a free access to and participation in the already-abundant and ever rapidly increasing stock of Bengali literature.

* The chief or only advocate for the use of Assamese in the Schools, is Anundaram Phokun, whose grand-father, a Bengali Brahmin, was the first of the family who ever came to Assam.

Instead of enjoying at once these advantages equally with their brethren of Bengal, they must have been confined for years to come to the narrow resources of the American Mission Press; a Press whose objects specially are instruction in religious doctrines, offensive now to the people, and the productions of which, though not on religious subjects, will therefore necessarily be received with much suspicion and hesitation.

21st.—I have only further to add, that whilst Mr. Mills regretted that the Assamese dialect had not been at first made the medium of instruction in our Vernacular Schools, he admitted that it was now too late to change the system so long established.

His Honor, I trust, will readily coincide in the latter opinion of that gentleman, but if in England it is now a matter of deep regret that we have so long neglected to teach our language to the Irish and Welsh, and thus made them one people with ourselves, it must be equally the policy and duty of the Government of India, by all means in its power, to assimilate the many nations and tribes under our rule into one people; and if the early introduction of Bengali into the lately-conquered Province of Assam has been in any degree productive of binding this people closer to the people of our earlier acquired Provinces, and of putting them on the same footing of civilization, I think the Government will have cause to rejoice at the chance or the necessity which led Messrs. Scott and Robertson to adopt that as the official language of our Courts.

I have, &c.,
(Signed) FRANCIS JENKINS,
Commissioner of Revenue.

**MR. ROBINSON'S REMARKS IN REPLY TO THE MISSIONARIES ON
VERNACULAR EDUCATION.**

I GLADLY avail myself of the opportunity given me by Mr. Bronson, to make a few additional remarks on the subject of these papers.

When, last August, at that gentleman's special request, I put to paper my "Remarks in defence of the use of Bengali in the Government Schools in Assam," I had numerous official engagements to occupy my mind, and under the circumstances in which I was placed, for I was then travelling, I was unable to make references to books and translations published in Assamese, and therefore unable to adduce those proofs in

support of my statements which would have added weight to them, and have made my paper more complete. But the omission of these proofs I thought was of little importance at the time, as I understood the subject was to be fully and freely discussed by us; and I expected that after my opponents had made their statements, I should have had an opportunity, when replying to their arguments, to bring forward such proofs as might then be deemed necessary to support my position. I must say, therefore, that I was not a little surprised to find, that without any previous intimation, or even the slightest hint given me of the use Mr. Bronson meant to have made of my paper, he should have proceeded at once to lay it before His Honor the Lieutenant-Governor. I repeat, therefore, that I am glad of the opportunity given me to append a few additional remarks, feeling that it is a duty I owe to myself as well as to the Educational cause, in which I am engaged, that I should endeavour to remove any misunderstanding that may exist on the subject.

Before I proceed to an examination of the letters written by the Missionaries to Mr. Bronson, on the subject of my paper, I would make one or two observations on his letter to the Lieutenant-Governor.

Mr. Bronson states, that the pupils in the Government Schools "give all their definitions, and the Teachers all their explanations and instructions in the Vernacular, the Assamese." He goes on to say, "this is the case with every School in the Province, though Teachers and scholars are *specially interdicted by the Inspector.*"

Here I beg to state that Mr. Bronson labored under a great mistake, when making the above assertion. Believing, as I do, that the Assamese is the colloquial dialect of the people, it seems unreasonable to suppose that I should have enjoined it on the Teachers not to give their explanations in that form of speech most easily intelligible to their pupils. As far as I have had an opportunity of observing the system that prevails in Bengal, I believe the same practice is adopted there; that is, after a passage has been read from the book, the Teacher proceeds to explain it in plainer language, using the terms and idioms commonly employed by the children themselves in familiar conversation; and the pupils, when they come to the Teacher again with the same lesson, explain it in their own familiar way, to show how far the lesson has been understood by them. In Bengal, the boys give their explanations of words and phrases in the colloquial dialect they are accustomed to use at home. In Assam the boys do just the same.

I will not now stop to remark on the manner in which Mr. Bronson refers to the dialect of the Assamese, as "their own Vernacular," "their own tongue," &c. Thus conveying the idea that I was opposed to the people being educated through the medium of their Native language, whereas I have distinctly stated, that I believe the Assamese and the Bengali to be *essentially* the same language; and in advocating the use of Bengali, I believe I am advocating the use of the language of the people.

Mr. Bronson also states, that "all the best informed Assamese, seeing their own language banished from the School and the Court, and Bengalis introduced into the Offices of Government, that naturally belong to them, become discouraged and lose all stimulus to self-improvement."

There is an ambiguity in the construction of this sentence calculated to convey an erroneous idea. What is the real cause of their discouragement, and of the loss of all stimulus to self-improvement? Is it the use of Bengali in the Schools and Courts? or is it the appointment of Bengalis to Offices which the Natives of Assam think should be conferred on them to the exclusion of the Bengalis?

I am not aware of any objection having been made to me by any Native of the Province, Anondoram Phoken excepted, to the use of Bengali in the Government Schools. On the contrary, I have repeatedly heard the remark made, and by men of respectability too, that they saw no use in their boys attending the Mission Schools, because there they were taught to read books only in their own *Bhasha*, which dialect they were already acquainted with. So that if they were so desirous that Assamese should be taught in the Government Schools, as Mr. Bronson seems to think they are, it appears strange they should not have stated their wishes either to me or to those Officers in the Province, who might have laid the matter before Government.

Nor are the Assamese singular in their unwillingness to have their own *Bhasha* taught in the Schools intended for their benefit. The same case, I believe, occurs in Wales, where the Welsh language is taught in the Government Schools; but the people refuse to send their children there because they are not taught English. In the Schools in Scotland, English I believe is the language universally taught, and this, too, notwithstanding the difference that is known to exist between the languages of Scotland and England. The Scotch language, however, is still used by the lower classes, and very frequently, too, by men of

the higher ranks : it is also the language still employed in the national poetry. It is said to be a language remarkable for its copiousness ; and for its simplicity has often been compared to the Doric of the Greeks. But I believe the Scotch have never published their newspapers in that language, nor have they any Schools in which the language of Burns, and that of their historian Barbour, is taught to the children.

But it is time I should proceed to take up, what Mr. Bronson terms, " the very serious objections " made to my remarks by his associates, the American Missionaries.

Great stress is laid by Dr. Brown on the assertion that Assamese and Bengalis cannot understand each other, and the inference he draws from this is, that they speak *different languages*.

A reference to my " Remarks " will show, that while I stated that the *language* spoken in Assam is essentially the same as the Bengali, I admitted the existence of a *dialectal* difference ; and further stated, that there was a variety of dialects spoken in Bengal itself, which were not more closely allied to the *Sadhoo-bhasha* of the books, than is the dialect spoken in Assam. Have the two words " *language* " and " *dialect*," then, identically the same signification ? Dr. Brown apparently does not admit the possibility of adifference ; and the other Missionaries have exactly adopted his views, hence, probably, in a great measure, my meaning has been misunderstood by them. I must beg therefore to explain that I use the term *dialect* to signify any peculiar manner of speech adopted by the inhabitants of particular parts of a country, so that a dialect of a language is not to be considered as distinct from the language itself, but merely forming an incidental part of that language, in the same manner as the *dialects* which originated with the Ionians, the Athenians, the *Æolians*, &c., were but incidental parts of the national language of ancient Greece. The people of Athens and those of Ionia, I presume, did not readily understand each other, nor at the present day do the common people in the adjoining counties of Cornwall and Devon, in England, or those of Sylhet and Dinagepore, or of Chittagong and Krishnaghur, in Bengal, readily understand each other. The reason lies in the dialectal differences of the modes of speech employed by them, not that they speak *different languages*. Dr. Brown, however, will " probably consider it a proof that they do."

I stated that the close affinity between the Assamese and Bengali was greatly disguised by *differences of form* attributable in part to the

capricious varieties of spelling displayed by the people of Assam, and that the Orthography adopted by Dr. Brown tended to a still greater degree to widen the difference. To illustrate it, I gave a few specimens of his mode of spelling. To this he replies, that of the six words I gave as examples, only two were written as he writes them. I beg to state that the words were copied from a little book entitled "Vocabulary and Phrases in English and Assamese," published by the Mission and printed at their Press. If the words are not written as he now writes them, it tends only to support my assertion that the system adopted by the Missionaries is at best but an arbitrary one.

But Dr. Brown states also, that every one of those Bengali words I have given, varies from the Assamese in *pronunciation* as much as it does in Orthography. I infer from this that the difference in Orthography between Bengali and Assamese words is attributable to the difference in *pronunciation*. In this case, then, if there is, as he afterwards asserts, no great variety in the modes of pronunciation in the Assamese, it must follow that there must also be a uniformity in the mode of spelling.

In 1849, Anandoram Phukon published a little book in Assamese, called the "Friend of Young Assam." At page 43 of that book is an article entitled "The noble behaviour of Scipio," which was transferred to the *Orunodoi*, the Assamese newspaper published by Dr. Brown, for December 1852. I here submit a few words taken from that article to show that there is a difference in Orthography, (and therefore in pronunciation) between the Phukon and Dr. Brown.

From the Phukon's book.

জয়	<i>victory</i>
ধৰ্ম্ম	<i>virtue</i>
পরীক্ষা	<i>a test</i>
ঐতিহাস	<i>history</i>
ধৈৰ্য্যতা	<i>firmness</i>
স্থির	<i>calm, firm</i>
বংশ	<i>family</i>
আজ্ঞা	<i>a command</i>
ময়	<i>I</i>
দুইও	<i>both</i>
বঁটা	<i>betrothed</i>

From the Orunodoi.

জই
ধৰ্মম
পাৰীক্ষা
ঐতিহিত
ধৰ্মতা
স্থির
বংশ
আগা
মই
দুয়ো
বঁহা

From the Phukon's book.

বাঞ্ছা	wish, desire
বড়ৰ ভাড়া	by war
হয়	it is so truly
জোবা	go
নিশ্চয়	certainly
মৰ্যাদা	honor
কৃতজ্ঞতা	gratitude

From the Orunodoi.

বঞ্ছা
জয়ৰ দোয়াই
হই
জোবা
নিচয়
মৰ্যাদা
কৃতজ্ঞতা

Dr. Brown, however, when speaking of the *uniformity* of pronunciation among the Assamese, excludes "the Dhekeries of Kamroop, the Kacharies, and other Tribes, to whom," he adds, the language is not Vernacular, and who cannot "therefore be expected to speak it in its purity."

It may be as well here to explain that the term "Dhekeri" or *ধিক্কাৰি* signifying *contemptible*, is applied opprobriously to all the people of Lower Assam.

In the absence of any precise data on which to found a correct estimate of the population of Assam, I believe it may be assumed, as a pretty close approximation to the truth, that it amounts to about 11,20,000 souls. The lower portion of the country being more thickly populated than the upper, the inhabitants of the Districts of Seesagor and Lukhimpore, forming what is usually known as Upper Assam, cannot be estimated at more than one-third of the entire population of the Province. Indeed few will admit that it amounts to so much. But supposing that there are in all about 3,70,000 souls in Upper Assam, we must deduct from this the Kacharies and other tribes who have emigrated from the neighbouring hills, amounting, at the lowest estimate, to about 1,40,000 ; and we have a population, amounting at most, to about 2,30,000 souls, to whom the Assamese is Vernacular, while to the rest of the population 8,90,000 in number, the Assamese is a "foreign tongue !"

Is it then a matter of so much importance that this comparatively small section of the community should be educated in their own language, (even supposing it to be distinct from the Bengali,) while by far the larger portion of the population are to be deprived of a like privilege ? And might not the Government then, with equal justice, as at present,

be charged with "retarding the elevation of this people by suppressing their mother tongue !"

But to return to Dr. Brown's letter, he accuses me of caricaturing the Assamese language, and of making extracts from the "ludicrous letters of *Punch*" to illustrate his spelling.

The extract, he refers to, was given as a specimen of the dialect spoken by the Lancashire peasantry, and no one at all acquainted with the provincialisms that prevail in England will, for a moment, be disposed to think that extract a caricature. It was, moreover, not taken from *Punch*, but from a grave *Quarterly Review*,—unfortunately I do not now recollect which ; and the periodical having been lent me for perusal, I am unable now to refer to it. But if I am not very much mistaken, the article from which I made the extract was a Review of Professor Latham's work on the English language ; and the passage was inserted by the reviewer expressly to show the provincial differences existing in the mode of speaking and writing the English language.

Speaking of the "language of Assam," Dr. Brown says, it is peculiar for its stability and uniformity. It remains the same that it has been for some centuries, while as Mr. Robinson informs us, the Bengali has been changing.

My statement here alluded to, I think, was made distinctly enough, with reference to the written form of the Bengali, which was improved when its literature began to be formed. And is Dr. Brown to be understood as implying that the Assamese may not also be susceptible of change and improvement ? Mr. Bronson in his letter to His Honor the Lieutenant-Governor states that, "in that early stage," referring merely to the time when Mr. David Scott was Commissioner of the Province, the language was sufficiently copious for transacting all the business of the Courts. He speaks of the Sanscrit as its "source of enrichment," and states, that "an increasing number of educated Natives are ready to improve it." Mr. Ward also speaking of it says, "as to cultivation and copiousness, there certainly is no lack of materials." He talks also of the books published by the Missionaries as being in the strict Vernacular of Upper Assam. This would imply that there was a Vernacular of Lower Assam also, though perhaps not quite so "strict." Dr. Brown himself has for several years past been engaged in making a new translation of the Scriptures into Assamese, the first having been made by Dr. Carey. If there was any necessity for his devoting so much time and labour to a new translation, where

I ask is the boasted "uniformity of the Assamese language," "a language that has remained the same that it has been for some centuries?"

It is the opinion of men of respectability among the Native community, men I mean who have had an opportunity of comparing the two translations, that the language employed by Dr. Carey is the more refined of the two, and that Dr. Brown has adopted a form of Assamese, spoken chiefly by the lower orders. If, therefore, the Natives themselves speak of a difference in the form of language spoken by the educated and the uneducated classes, is it not to be inferred that that "peculiar uniformity" Dr. Brown talks of does not exist?

Dr. Brown states, that the "language of Assam never came from Bengal."

Since he speaks so confidently about it, it is a pity he did not at once enlighten us as to the source whence it did come. It could not surely have come from any of the bordering Mountain Tribes? Hindooism we know, from historical records, was introduced into the Province from Bengal, and thence also came by far the larger number of the progenitors of the Brahmins of Assam. The Arian physiognomy of the people, too, shows that they also very probably came from the same quarter; and the natural inference is that thence also came the language.

But Dr. Brown observes, "It has much greater affinities, particularly in the mode of pronunciation, with other branches of the Sanscrit, than with the Bengali." What those other branches of the Sanscrit he refers to may be, I am unable to say, but, since he complains of my having made "mere assertions," he ought certainly to have adduced a few facts in support of his statements.

The following is a copy of his translation of (a portion of) the parable of the Prodigal Son, from Luke's Gospel, chapter 15. I have annexed to it, for the sake of comparison, a copy of Dr. Carey's translation, and added to it a version in Bengali, not in the *Sadhoo-basha* of the books, but in that form of Bengali which may be termed the colloquial dialect of the ordinary people; and I trust a careful comparison of these versions will not only show that there is a very great affinity between the Assamese and the Bengali, but will tend also to support my statement, that the discrepancies existing between the two are in the Grammar and not in the Vocabulary; and further that the affinity between them has been greatly disguised by differences of form.

Dr. Brown's Assamese Translation of Luke, Chap. XV., 11th to 19th Verse.

এ জন মানুহৰ দুই পুতেক আছিল তাৰে সৰুজনে বাপেকত কনে হে পিতৃ তোমার সম্পত্তিৰ জি ভাগ মোত পরে তাকে মোক দিয়া তাতে বাপেকে আপোনাৰ বস্তু সিহঁতক বাটি দিলে । তাৰ অল্প দিনেৰ পাচে সেই সৰু পুতেকে আপোনাৰ সকলো ধন গোটাই দূৰ দেশলৈ গৈ দুক্ট প্ৰবৰ্ত্তনেৰে আটাইকে ভাঙ্গি বই কৰিলে । তাৰ সকলো ধন ঢুকালত সেই দেশত বৰ এঁকাল হল তাতে সি দুখিয়া হবনৈ ধৰিলে । পাচে সি গৈ সেই দেশৰ এক গিৰিহতত আসুই ললত গাহৰি* রাখিবলৈ সেই মানুহে আপোনাৰ পথারনৈ তাক পঠাই দিলে তাতে গাহৰিএ খোআ ঘোনাৰে মৈতে সি আপোনাৰ পেট ভৰা বলৈ ইচা কৰিলেও তাক কেৰে কিই খাবনৈ নি দিলে । সে সত চেতন পোআ হৈ সি বুলিলে মোৰ পিতৃৰ কেতেকে বন্দিএ এঁটা খোআ বস্তু আৰু তাতকৈ অধিকো পাই কিন্তু মই ভোকতে মৰিচোঁ । মই উঠি বোপাইৰ তলৈগৈ এই কথা কম হে পিতৃ, স্বৰ গৰ অহিতে আৰু তুমি দেখাতে পাপ কৰি লোঁ তোমার পুত্ৰ নামেৰে মতা হোআৰ আৰু জোগা ন হও ।

* বৰা a pig is as commonly used as the term given above.

A Version of the same in Bengali.

এক জন মানুহেৰ দুই পুত আছিল তাৰ সৰু জন বাপকে কল (কহিল or বলিল) হে পিতঃ তোমার সম্পত্তিৰ যে ভাগ মৎ পড়ে তাহা (or তাকে) মোকে দেও তাতে বাপ আপোনাৰ বস্তু তাহাদিগকে বাটি দিল । তাৰ অল্প দিনেৰ পিছে সেই সৰু পুত্ৰ আপোনাৰ সকল ধন গোটায় (or গোটি কৰি) দূৰদেশে গিয়া দুক্ট প্ৰবৰ্ত্তনে সকল ভাঙ্গি ব্যয় কৰিল । তাৰ সকল ধন ফুৰাইলে (or ঢুকালে) সেই দেশে বড় আঁকাল হইল (or হল) তাতে সে দুঃখী হইলে (হইবার ধৰিল) পিছে সে গিয়া সেই দেশেৰ এক গৃহীৰ আশ্ৰয় লওয়াতে বৰা (or শুকর) রাখিতে সেই মানুহ আপোনাৰ পথারে (মাঠে) তাকে পাঠাই দিল তাতে বৰাৰ (শুকরেৰ) খাওয়া খোমার সহিত সি আপোনাৰ পেট ভৰাইতে ইচ্ছা কৰিলে ও তাকে কে হএ কিছু খাইতে না দিল শেষে চেতন পাইয়া সে বলিল মোৰ পিতৃৰ (পিতাৰ) কেতেটি বন্দি এঁটুয়া খাওয়া বস্তু আৰ তাইতে (or তাহা হইতে) অধিকো পায় কিন্তু মই ভুকেতে মৰিছি মই উঠি বাপেৰ নিকটে গিয়া এই কথা কম (কবল কহিব) হে পিতৃ স্বৰ্গেৰ বিৰোধে আৰ তুমি দেখাতে পাণ কৰিলাম তোমার পুত্ৰেৰ নামেৰ আৰ যোগ্য নই ।

Dr. Carey's Translation of Luke, Chap. XV., 11th to 19th Verse.

এক মানুহর ঘর খুতক্ আচিন্ সৰু খুতকে আপোন বাপেকক্ বুলিলে হে বোপায় ময় যি ধনর ভাগ পায় তাকে মোক্ দিয়া তাতে সি আপোনার সম্পত্তি বাঁটি সিহতক্ দিলে অল্প দিনর পাচে সৰু খুতকে আপোনার এটাই ধন গোটায় লৈ দূর দেশ লৈ গল আৰু আপোনার এটাই ধন অকাৰ্য্যতে ভাঙিলে। এটাই খালি চুকান্ পাচে সেই দেশৰ বৰ্ একাল হল তেতিয়া সি ভৰুহিন কুবলৈ ধরিলে। পাচে সি সেই দেশৰ এক গিরি হতে সৈতে থাকিল গৈ পাচে গাহরি রাখি বলৈ তেওঁ তাক পথারলৈ পচিয়ালে। তেতিয়া সি গাহরিৰ চোবारेই পেটে ভরাবলৈ বৰ্ ইচ্ছা করিলে কিন্তু তাক কোনেও নি দিলে। সি চেতন্ পায় বুলিলে মোৰ বোপাইৰ কেতে টি বন্ধুবাৰ্ বিস্তর ভৰু আছে তাৰ কৈও সৰহ কিন্তু ময় ভোক্। মিরিছে ময় উছি আপোন বোপাইৰ যায় আৰু তেওঁক বুলিম্ হে বোপায় ময় স্বৰ্গৰ বিরোধে আৰু ওমি দেখাতে পাতক্ করিছে আৰু এতিয়াৰে পরা তোমার খেদর নামৰ যোগ্য নো হেঁ।

The Missionaries have all said that Bengalis and Assamese cannot understand each other, and on this assertion they base the inference that the people speak different languages. I will not add to the length of this paper by quoting all they have said on this subject ; but if I am not very much mistaken, I think the comparison given above will suffice to show that a Bengali, speaking his language in a simple and distinct manner, can be understood by an Assamese, and *vice versa*.

If I have succeeded in making this point clear, and shown that *the Assamese is essentially the same as the Bengali*, then, the Bengali of the books having already attained to a state of refinement, the Assamese, when placed in comparison with it, cannot appear otherwise than as a crude dialect, adequate enough it may be for colloquial purposes, but not of sufficient importance to take rank as a distinct language, and to make it necessary that it should have a literature of its own.

In the correspondence which Mr. Bronson sees fit to forward to His Honor the Lieutenant-Governor, there are some disparaging remarks relating to the Government Schools in the Province, which may convey a wrong impression, and I deem it my duty to allude to them here.

Mr. Danforth compares the use of Bengali as the medium of conveying instruction, to the administration of "alteratives to a man in the last stage of consumption ;" and says, " what we want for this people is

something to stimulate them to think, act, and inquire for themselves. We want ideas rather than words, while we are administering the debilitating draught of a new language, the patient may be past recovery." He speaks of Education as "emphatically a foreign plant ;—the greater interest, the elevation of the people, is sacrificed to the less—the introduction of a new language, and I have but little hope for the people until the policy of the Government is changed."

Remarks to much the same purport have also been made by Messrs. Bronson, Stoddard, and Ward.

The impression their language would convey is that, *because* we use Bengali in the Schools, the progress of the pupils has been slow ; their time has been wasted in endeavours to learn the words of a new language, and no new ideas have been imparted to them. But that if the Assamese had been used instead, they might have learnt at once, what under the present system they will not acquire under several years.

One most important point, however, has been kept completely out of view, *the want of School-books*. This, in my official capacity, I have frequently brought to notice. We have not, we never have had, the means of educating the people. No attempt has yet been made to do any thing further than teach the boys the simple arts of Reading and Writing, and the first rules of Arithmetic. To call this Education, is a mis-application of the term. The Missionaries know, too, that nothing more than this has been attempted, yet they speak of it as the efforts of the Government to educate the people through the medium of the Bengali, pronounce it a failure, and then say the fault lies in the use of Bengali in preference to Assamese.

Suppose the case were reversed, that we professed to teach Assamese in the Schools, and had books of the same number and description as we now have in Bengali, might not the same remarks be still applied to our Schools ? And the question asked, what new ideas, what scientific truths have been conveyed to the minds of the pupils ? What has been taught them calculated to form and elevate their minds, and fit them to be useful members of Society ?

There are at present no better books available in Assamese, than those we now use in Bengali. If Assamese is to be the medium of conveying instruction, it will be necessary to prepare a series of School-books in it, and that could not be done without considerable additional expense. Using the Bengali, however, as we do, we are already in a position to

benefit by all the publications that have already been issued for the use of Schools in Bengal, while for the future we may look forward to a still larger store of Bengali literature.

Take for example the efforts now making by the Vernacular Translation Committee. They have means at their command which we in Assam must despair of ever having, and are able, too, to issue their publications with a degree of cheapness that we could not possibly emulate. We should, therefore, by the use of Assamese be effectually closing the door against all those advantages which that Committee are bestowing upon the people of Bengal, but which might be ours also if we retain their language.

As soon as an impetus will have been given to the cause of Vernacular Education in Bengal, the publications of the Calcutta and of the Christian School Book Societies will, doubtless, be still more numerous than they are at present. A great variety of scientific and religious works, it may be reasonably expected, will also be in time prepared and published by the Professors and alumni of the Medical and other Colleges at the Presidency and the religious Societies there already existing ; none of all these will be available to us, for they could not possibly be translated and re-printed in Assamese. The people of Assam must continue to be dependant upon the Government for such works only as from time to time it may be deemed requisite to get translated for the use of its Schools ; and every such work published must be at an expense that, except for the use of Assamese, might be entirely avoided. The Government Regulations, the Official Gazettes, the Circular Orders, &c., from the Boards and Presidency Courts, every important document in fact, will then have to be translated and published, expressly for a community that in the aggregate does not amount to more than a fraction of the millions of Bengal.

These I should deem to be considerations of some moment, and if the use of the Assamese in our Schools is to deprive the people of those incalculable advantages their brethren in Bengal enjoy, we might then, and with reason too, adopt Mr. Danforth's emphatical exclamation, what hope is there for the people !

(Signed) W. ROBINSON.

The 5th December 1854.



R e p o r t
OF THE
DIRECTOR OF PUBLIC INSTRUCTION
IN THE LOWER PROVINCES,
FOR THE
1ST QUARTER OF 1855-56.

No. 1405.

FROM

THE DIRECTOR OF PUBLIC INSTRUCTION,

TO

W. GREY, ESQUIRE,

Secretary to the Government of Bengal.

Fort William, 31st August 1855.

SIR,

IN compliance with the orders contained in your letter dated 4th of July, I have the honor to forward a Report of progress in the Education Department, for the first quarter of the current (official) year, *i. e.*, from May 1st to July 31st last.

2. Beginning with the highest order of Education, I have to report that the Sub-Committees, into which the University Committee at its first setting resolved itself have brought their proceedings to a close, and have submitted to the General Committee Reports (with Draft Rules) upon the proposed Faculties of Arts, Law, Medicine, and Civil Engineering. These Reports have been forwarded by the General Committee to the several Local Governments, for any remarks or suggestions which they may be willing to offer, and on receiving replies from these Authorities the Committee will hold a General Meeting and take measures for submitting its Report to the Supreme Government.

3. Coming next to the Presidency College, the opening of which on its new footing dates from the quarter under review, I have to report that a course of study in the General Branch, resembling in its leading features the course proposed by the Council of Education in their letter of the 10th March 1854, but regulated as to most of its details by the scheme for the grant of Degrees which has been approved by the University Sub-Committee of Arts, has been introduced, and is now in satisfactory operation. It has been suggested to the Mofussil Colleges that, with reference both to general considerations and to the expediency of bringing up their students to the standard of a University Degree, it will be well for them to take the Presidency College course as their model, so far as circumstances will admit. This is accordingly being done.

4. The course of study in the Law Department of the Presidency College is at present on rather an uncertain footing. The present arrangements are however temporary only, and will be subject to any requisite modification at the commencement of next Session, by which time I trust we shall know precisely what the standard for a University Degree will be, and we shall be able to make our arrangements accordingly. Meanwhile the Law Students are receiving instruction from one Professor in Roman Civil Law and General Jurisprudence, and from the other in the systems of Law applicable to this country. The Sudder Court, as you are aware, have expressed their willingness to accept a College Certificate of having passed creditably through a complete course of Law Instruction as equivalent to a Certificate of having passed the Examination in Law prescribed for Candidates for Moonsiffships and Sudder Pleaderships; and, in consequence, we have a number of youths in the Law Department of the College qualifying themselves for appointments of this kind. The students in this Department also attend, as a part of their course, Lectures on Logic, Political Economy, Moral Philosophy, and Mental Philosophy.

5. The value of English Senior Scholarships has been reduced during the quarter from Rupees (30) thirty and (40) forty to Rupees (25) twenty-five for the Presidency and Rupees (20) twenty for a Mofussil College; and the saving thus effected has been applied to the creation of twelve additional Junior

Scholarships at each of the five Government Colleges,* to be competed for only by lads educated at *private* Schools.

6. The principle involved in this latter measure has been further carried out (in compliance with the wishes of the Hon'ble Court of Directors) in regard to the Scholarships of the old Hindu College, one-half of which will in future be made available every year for Hindu Students of private Schools and the other half for those educated at the (Government) Hindu School. In accordance with this rule, Scholarships tenable at the Presidency College have been awarded to three lads educated at private Institutions who passed at the Examination held at the Town Hall in April last, *viz.* : to two* lads from the Hindu Metropolitan College and to one from the Jonye School. The Managers of the former Institution are somewhat dissatisfied because their

* *Viz.* :
 Presidency College.
 Hooghly ditto.
 Dacca ditto.
 Kishnaghur ditto.
 Berhampore ditto.

* One of these obtained a "Free Scholarship" only, as he did not quite come up to the standard for a Stipendiary Scholarship.

boys have not been allowed to remain at that Institution and there to hold the Scholarships they have gained. I do not think the complaint is just. It must be remembered that the object of granting Scholarships is not only to reward proficiency already shown, but to ensure continued progress for a further period and up to a higher standard of Education. I apprehend that there is in principle no objection whatever, but the contrary, to allowing those who have gained Junior Scholarships to prosecute their studies at a private Institution; all that is necessary is, that the Government should be satisfied that the scholar's time will be really well spent in such Institution, and that there is a fair prospect of his reaching the higher or Senior Scholarship standard in the same time in which he would probably reach it at a Government College.

7. Of the Institutions next in order to Colleges, I have not much to report in connection with the period under review. The Zillah Schools, forty-three in number, are generally in an efficient and improving condition, and are for the most part popular with the inhabitants of the Districts in which they are situated. An improved system of keeping accounts has been introduced during the quarter, by means of which the financial position of every School, and the amount available for the improvement or extension of the means of Education at its disposal, can at any time be easily ascertained.

8. In the Behar Districts, as the Lieutenant-Governor is aware, the benefits of Education are not desired or appreciated as they are in the Districts nearer Calcutta. Nevertheless, Mr. Chapman reports that there is in Behar a sound and steadily progressing appreciation of the value of English Education, arising mainly from the impression that a knowledge of English is the surest path to one great object of desire, *viz.*, public employ and preferment. This desire, Mr. Chapman considers, is almost the only lever we have to work with in a part of the country teeming with ignorance and bigotry, if not with hostility; and I sincerely trust therefore that the Government will do nothing to weaken its force by lowering or abolishing existing educational tests of fitness for employment in the public service. It is obvious that to lower these tests as regards the higher classes of appointments at the very time when they are being extended by Government to almost the lowest situations in its gift would have an appearance of retrogression and infirmity of purpose very injurious to the cause of Education.

9. I will here merely add, while on the subject of English Education and Zillah Schools, that measures are under consideration for raising the School at Patna to the status of a College or High School. On this subject I hope to be able to report further before long.

10. Our measures in regard to Vernacular Education have been some-

Mr. Pratt only joined the Department on the 18th June, and Mr. Woodrow has been, and is still, to a great extent employed in winding up the business of his late Offices of Government Book Agent and Secretary to the Council of Education.

what retarded in consequence of the delay that has taken place in passing the Rules for Grants in Aid, as well as by the obstacles that prevented the services of

Messrs. Pratt and Woodrow becoming available as early as was expected. Much difficulty has also been experienced in obtaining the services of a sufficient number of persons properly qualified for the important post of Sub-Inspector.

11. Messrs. Chapman and Robinson have however been employed throughout the quarter, as Inspectors of Schools, to good purpose, and have devoted themselves to their duties with the zeal which was to have been expected from them. These gentlemen are fully aware (as indeed are the other Inspectors and I myself) that the paramount object for which the Department has been placed upon its present footing is, (to use the words of the Education Despatch,) the dissemination among "the great mass of the people, who are utterly incapable of obtaining any Education worthy of the name by their own unaided efforts of useful and practical knowledge suited to every station in life;" and further, that Education of this kind can be communicated "to the great mass of the people, whose circumstances prevent them from acquiring a high order of Education, and who cannot be expected to overcome the difficulties of a foreign language, only through one or other of the Vernacular languages of the country."

12. The object here indicated is a noble one, but whether it is fully attainable, and, if so, by what means, are questions, upon which the wisest and most experienced are found to differ widely in opinion. The difficulties attending the practical solution of these questions are however denied by none. The measures that have been adopted during the quarter under notice must therefore be regarded as only experimental. They have moreover been so short a time in operation that it is impossible as yet to judge of the success with which they are likely to be attended. I shall therefore now merely mention, as briefly as possible,

the steps that have been taken during the quarter towards carrying out a system of Vernacular Education, and shall leave a more extended notice of them for future Reports.

13. In Mr. Chapman's division a regular system has been set on foot under which indigenous Schools are visited and examined, books lent to them, rewards for improvement offered both to Teachers and Pupils, and inducements held out to the people generally to establish new schools. In this way 2,270 villages* and 832 School-masters were visited by Mr. Chapman's Sub-Inspectors during the quarter.

* Comprised within the following Districts :—
Patna, Chuprah, Shahabad, Behar, Monghyr, Bhaugulpore.

14. Model Schools, of which it is proposed to have about twelve in each District, are also being set on foot in this Division, and Mr. Chapman hopes, by the end of the current quarter, to report the Establishment of a considerable number. He proposes to have at these Schools normal classes for the training of Teachers for indigenous Schools, and at the central Anglo-Vernacular Schools normal classes for Model School Teachers. Agencies for the sale of cheap Vernacular books are also being set up in all large towns, and a Vernacular Newspaper designed to serve the course of popular enlightenment is to be published at Patna, and its circulation promoted, as far as possible, by the Education Department.

15. In Mr. Pratt's division, during the quarter, a scheme of Model Schools was devised, which has since been sanctioned and is now being carried out. There will be five of such Schools in each of the Districts of Hooghly, Burdwan, Midnapore, and Nuddea, and each School is expected to be attended by about 150 boys.

16. A plan for the establishment upon his estate, with Government aid, of a number of Vernacular and Anglo-Vernacular Schools, was submitted by Baboo Joykishen Mookerjee. It is now under inquiry and consideration, and will I trust be shortly forwarded to Government for orders.

17. A Normal School, for the training of Vernacular Teachers, has been set up in Calcutta, under the superintendence of Pundit Eshur Chunder Surma, the Assistant Inspector, and is making good progress : other measures, having the same object in view, are in contemplation, and will be reported upon by Mr. Pratt as soon as he has visited the Missionary Normal School at Santipore.

18. Mr. Woodrow's time during the quarter, or such portion of it as he was able to devote to the duties of Inspection, was chiefly employed in visiting the Government Vernacular Schools in the neighbourhood of Calcutta, and certain other Schools that are desirous of applying for Grants. Of the latter class are the Schools at Kidderpore and Allipore, (under the Cathedral Mission); at Paikpara, Boroo, and Kalighât, in the 24-Pergunnahs; at Rahoota and Nibodho, in Baraset; Commercolly in Pubna; and Rarooli in Jessore.

19. As you are aware, only two Grants in aid have as yet been sanctioned under the new rules, *viz.*, to the Schools at Balee and Serajgunge, but before the close of the present quarter many more will doubtless have been made.

20. Mr. Robinson's scheme for setting up Model Schools in the Districts of Rungpore, Dinagepore, and Bograh, which was discussed and matured by him during the quarter in communication with Officers of local experience, has, as you are aware, been recently sanctioned by the Supreme Government, and is now being carried out.

21. A system of encouragement for indigenous and self-supporting Schools in Kamroop (of which there is a considerable number,) by means of rewards in money and books, has also been sanctioned.

22. A promising plan for the establishment at Gowhatty of a Normal School for Vernacular Teachers has likewise been submitted by Mr. Robinson, and will probably be put in operation before the date of my next Report.

23. During the quarter I have been in communication with the Calcutta School Book Society with a view to setting on foot Agencies for the sale of cheap English and Vernacular books at one or more Stations in every District of the Lower Provinces. The plan has been favorably received by those who have been consulted, and before the close of the present quarter much will have been done towards giving effect to it. At these Agencies books will be sold at the same prices as they are sold at in Calcutta.

24. Of the Government Notification of the 9th ultimo, regarding the employment of educated persons in the Public Service and the disqualification of any one unable to read and write for any appointment worth more than Rupees (6) six a month, eight thousand copies have been printed in English and Bengali, and these are now being distributed throughout the Mofussil by means of the Officers of the Revenue, Police,

Public Works and Education Departments. Measures have also been taken for having copies in the Oordoo and Ooriya languages circulated throughout Behar and Cuttack.

25. I beg to transmit herewith in original, for reference if necessary, Reports upon the educational proceedings of the quarter by Messrs. Pratt, Chapman and Woodrow, and I request the favor of your returning them to this Office when no longer required. Mr. Robinson has been unable to prepare his Report for the quarter in time to admit of its accompanying this letter.

I have the honor to be, &c.,

(Signed) WM. GORDON YOUNG,
Director of Public Instruction.

No. 62.

FROM

THE INSPECTOR OF SCHOOLS,
South Bengal.

To

W. GORDON YOUNG, ESQUIRE,
Director of Public Instruction.

Dated Calcutta, 23rd August 1855.

SIR,

IN accordance with the instructions contained in the 6th para. of your letter, No. 956, dated the 2nd July, I have the honor to append a brief narrative or review of the principal proceedings which have taken place in connection with the progress of Education in my Division, during the quarter ending on the 31st ultimo, and I have to regret that the non-receipt of the necessary information on some points has somewhat delayed its dispatch.

2. You are aware that my own share in these proceedings has been confined to the last month of the quarter in question, and that whatever has been effected has been mainly through the agency of the Assistant Inspector, Pundit Bshur Chunder Vidiyasagar, and his Sub-Inspectors.

3. It appears from that Officer's narrative for the quarter, and from

other correspondence, that he took charge of his Office on the 1st May, and that, soon after, he deputed Sub-Inspectors to each of the Districts of Nuddea, Midnapore, Hooghly, and Burdwan, for the purpose of selecting villages for the establishment of Government Model Schools. At the end of June, the Pundit submitted a proposal for establishing certain of these Schools, but the scheme being incomplete, and information on certain important points being wanting, he was requested to submit another Report, after making the necessary inquiries. After further visits to the interior, made by himself and his subordinates, he submitted a revised Scheme and Report at the close of July.

4. In this letter he specified the names of six Villages in each of the four Districts above-mentioned, as those in which, from their size or the wishes of the people, he considered the Model Schools might, with most advantage, be established. In all but four, the inhabitants undertook to erect new School-houses, affording temporary accommodation until that could be done; and in the remaining four, the inhabitants consented to bear a portion of this expense. To these Schools, (which on the average are expected to have 150 pupils each,) the Assistant Inspector proposed to attach establishments, costing Rupees 70 a month.

5. He proposed that, for a year or two, Education in these Schools should be gratuitous, after which time he considered the people would become sufficiently alive to the value of the Education imparted to pay a fee. As a fee would, in addition to the cost of the slates and books required in the new Schools, amount to more than the one or two annas the pupils now pay to the Gurumashoys, he thinks the exaction of a fee, at present, would deter them from attending the new Schools.

6. Though properly belonging to the present quarter, it seems proper to mention here, that, on this Report, you at once authorized the establishment of five Model Schools in each of the four Districts, at an expense of Rupees 50 each, the Supreme Government having, in February last, sanctioned the scheme proposed by the Lieutenant-Governor, which involved an outlay to the above amount. This order was communicated to the Pundit on the day after, and he is now carrying out the measure. No fees will be exacted during the first six months.

7. I next proceed to consider the measures which have been adopted for the purpose of obtaining qualified Teachers for these and for the other Schools which we hope to establish with the co-operation of the people themselves.

Early in May, after consulting you on the subject, the Assistant Inspector states that he issued notices inviting candi-

* Baboo Ukhoycoo-mar Dutt, I believe, he is the compiler of several of the School-books published under Eshur Chunder Vidyasagar's superintendence.

dates for Vernacular Teacherships to undergo Examination in the Vernacular, at the Sanscrit College. This resulted in the appearance of 200 candidates from the neighbouring Districts: they were examined by Pundit Eshur Chunder and his

Assistant,* and ninety-two passed the test which was adopted.

8. Those who passed, however, being unfit for the improved description of Education required, a Normal School was opened at the Sanscrit College last month, for the instruction of these ninety-two candidates. The School consists of two classes, the higher of which is conducted by Baboo Ukhoycoomar Dutt. As regards the sufficiency of this School to supply what is wanted, this does not seem to be the place to address you, and you are better able to judge of this matter than I can pretend to be.

9. The subject, however, is one of extreme importance, as the success of the Government educational measures must depend mainly on the proper education of our Teachers; and I shall take the liberty of addressing you as soon as I have visited the Missionary Normal School at Santipore, where, but for illness, I should have proceeded ten days ago.

10. A kindred subject is that of the preparation of improved School-books. I have asked the Pundit to favor me with his views on this subject, and for a Report as to the books already published and in course of preparation for these Schools, on which subject I also intend to address you as soon as I have received a reply from him. I learn from his narrative for the quarter, that the following steps have been taken towards this end.

11. Two new works for beginners have been composed and printed at half an anna each.

The school-books known by the name of "Bodhoday" and "Niti-bodh" have been revised and re-printed, to cost half their former price, or two annas. I believe another work, a cheap edition of the "Rijuputee," has also been published. The Pundit has also been engaged in translating Aesop's Fables, and in compiling a book on Geography.

12. I will conclude with a brief statement of my own share in the proceedings of the last month of the quarter. Besides visiting and examining the classes of the Sanscrit College, I paid thirteen visits into the interior, visiting nine different Schools, some of them more than once. The

details connected with my examination of these Schools, and the considerations arising out of the various circumstances brought to my notice on the occasions, I have given in my diary. In the case of three of them, being Anglo-Vernacular Schools, I have, I believe, induced the parties to open cheap Vernacular Schools in connection with them.

13. My main object, however, has been to qualify myself for the duties of my office, by the perusal of whatever Reports, correspondence, and books might enable me to decide on the numerous important questions constantly coming before me, and by improving my knowledge of the Vernacular language of the country, a thorough acquaintance with which is so essentially necessary in my present position.

14. I also commenced the careful perusal of the several Vernacular books in use in the different schools, with the view of ascertaining how far they are adapted to their object, in what particulars they require alteration, and in what cases to be wholly replaced by other works.

15. The returns of Indigenous Schools called for by Government from the local Officers of the different Districts not having been received, with one exception, by the end of the quarter under Report, I was unable to adopt active measures in regard to those Schools their enlargement and remodelling, in which work, I trust, fair progress may be made during the present quarter.

16. During the month I received applications for Grants in aid from two Anglo-Vernacular Schools already in existence, and one from a Vernacular School about to be established. On the two former I have reported, on the latter I hope to be in a position to report soon.

I have, &c.,

(Signed) HODGSON PRATT,

Inspector of Schools, South Bengal.

NARRATIVE.

DURING the months of May, June and July, my duties as Inspector of Schools were combined with those of the Book Agency and with the preparation of the Report of the late Council of Education. The details of the Book Agency requiring almost daily attention, I have been unable to make any extended tour into any District, and have necessarily confined my inspection to the Zillahs of the 24-Pergunnahs and Baraset. In these, however, the demand for Education is far more earnest and general than in all the rest of the District; and during three days in every

week, I have been engaged in visiting the Government Schools or private Institutions which required Grants in aid or Inspection.

The Districts originally assigned for my Inspectorship were Furreedpore, Dacca, Backergunge, Mymensing, Tipperah, Sylhet, and Noakally. Under the Orders of Government, dated 26th June 1855, the Districts of Sylhet and Mymensing were transferred to Mr. Robinson, and Pubna, Jessore, Baraset, and the 24-Pergunnahs assigned to me. Chittagong has not officially been assigned to me; but the Reports of the Schools are forwarded to me as in the other Zillahs.

My circle therefore includes at the present time the following Districts:—

1 The 24-Pergunnahs.	6 Dacca.
2 Baraset.	7 Backergunge.
3 Jessore.	8 Tipperah.
4 Pubna.	9 Noakally.
5 Furreedpore.	10 Chittagong.

Of these, the first two only have been regularly worked.

The Director of Public Instruction applied to Government for Returns of the Native Schools containing fifty boys or upwards; and the requisite orders were sent into the Mofussil. I have only received them for Furreedpore and Dacca. The result shows that the limit of thirty boys is seldom attained, or that many Schools have been omitted. In Dacca there are only twenty-five Schools, of which thirteen are in the Town, and in Furreedpore only five Schools above the limit of thirty boys. From an accurate survey of all the Schools, great and small, in the Thannah Newabgunge of the 24-Pergunnahs, I am induced to think that many Schools have been altogether omitted. Newabgunge is the small Pergunnah at the North of the Zillah 24-Pergunnahs; and from the bad success of the Government Vernacular School at Monerampore, the demand for Education does not appear to be great, yet I find in this Thannah

3	Schools containing	50	Boys and upwards.
2	"	40	and less than 50
2	"	30	" 40
11	"	20	" 30
7	"	10	" 20
1	"	"	" 10

Of these twenty-six Schools, seven Schools, or 26 per cent, contain more than thirty boys. I therefore argue that omissions have occurred to a great extent in the Returns from Dacca and Furreedpore.

In a letter which I lately addressed to the Director of Public Instruction on general Education for the masses, I showed, from the results arrived at in the Educational Census of England and Wales, that we might, in Bengal, expect to find 25 per cent. of the population between the ages of four and twelve years, that is, in the age fit for Education ; that of this number the girls would be $\frac{2}{3}$ and the boys $\frac{1}{3}$; and as the girls for statistical purposes may be omitted in an Education Census of Bengal, that there would remain nearly 9 per cent. of the population as boys fit for instruction. If, from various causes, 25 per cent. of this number are disabled from attending Schools or are instructed at home, which is the proportion allowed in England, there would still remain nearly 7 per cent. who might attend School. The result is shown in the accompanying Table :—

	Population.	Boys between the age of 4 and 12 Years.	Boys who ought to be at School.	Boys who are in the Govt. English Schools.	Boys in the Government Bengali Pathshalas.
24-Pergunnahs, exclusive of Calcutta, ..	4,61,000	41,490	32,270	102	144
Baraset, ..	4,86,006	43,740	34,020	179	140
Jessore, ..	8,93,000	80,370	62,510	140	70
Furreedpore, ..	5,57,000	50,130	38,990	125	
Dacca, ..	5,42,000	48,780	37,940	409	
Pubna, ..	8,62,000	77,580	60,340	173	
Backergunga, ..	7,37,000	68,330	51,590	236	
Tipperah, Noakolly, ..	1,371,000	1,23,390	95,970	195	
Chittagong, ..	9,49,000	85,410	66,430	152	
Total, ..	6,858,000	6,17,220	4,80,060	1711	354

According to the proportion of those actually in School to the rest in England, the total number in Bengal would, out of these 4,80,060, be 3,80,000 boys. But there are now under instruction in

Government English Schools,..... 1,711
Government Vernacular Schools, 354

2,065

Education for the masses has therefore to be commenced in East Bengal.

On the 3rd July I nominated three Sub-Inspectors, but only one of them commenced his duties during the month, and he on the 27th instant. The Director of Public Instruction has sanctioned the nominations which I have hitherto made. I am afraid that the alumni of the Calcutta Colleges will be but ill-qualified to stand the discomforts of Inspecting Schools, in the watery Districts of East Bengal, and that my chief supply must be from Dacca.

Baboo Jogutchunder Bannerjee, the Sub-Inspector of the 24-Pergunnahs and Baraset, was, for many years, the Head Native Teacher of the General Assembly's School, and, in this capacity, had the training of the subordinate Teachers. He is of course thoroughly drilled into the Scotch system of Education, as pursued in that Institution, and which for the *junior* classes, is so thorough and accurate as to leave little to be desired. He is, moreover, a fair Bengali Scholar, and highly respected by his countrymen. For some months previous to his appointment, he discharged the duties of Darogah of the Barrackpore Pergunnah, to Mr. Fergusson's entire satisfaction. His personal strength and powers of enduring fatigue were tried in this capacity, and not the least inducement for my selection was his ability to walk twenty or thirty miles at a time, without being exhausted.

The second appointment was that of Baboo Pertabnarain Singh, one of the first students of the highest class in the Presidency College, and absolutely the first of all the Colleges in his marks for Bengali. He is the son of a rich zemindar at Beerbhoom, and has been appointed to Pubna, but has not yet joined his situation. I am afraid that the laborious duties of a Sub-Inspector are not suited to his temperament. For Jessore I have nominated Russic Laul Sircar, of the Oriental Seminary.

For Furreedpore I have selected Moonshee Allahabad Khan, of the Calcutta Mudrissa. This Mussulman is the son of the former Librarian of Fort William College, and will, from his family connection, have influence in that District. He and Warris Ali of Hooghly, are the only two Mussulmans who have ever attempted to pass the Senior Scholarship Examination. They both acquitted themselves well.

I have selected from ninety-six candidates, Mr. Ricketts for the Sub-Inspection of Burrisaul, but have not yet made the nomination. I recom-

mend that the appointments for Zillahs beyond the Megna be filled up with Dacca men.

In all these nominations I require the Sub-Inspectors to pass an examination in Tucker's Notes on Education, and Stowe's Training System, or some other equivalent works, before entering on their duties. All the appointments have been made on probation. In consequence of these

My own Inspection.

circumstances, I have to report only the results of my own inspection, and the information I have obtained as to the general state of Education in my District. The Baptist and Independent Missionaries have favored me with some statements as to Jessore, Dacca, and Burrisaul, and have promised more.

The Local Committees have sent in the Reports of the Government Anglo-Vernacular Schools to the end of April 1855 to the Director of Public Instruction, and these contain the fullest accounts of the large Government Schools. It will be unnecessary for me to detail the information therein contained, which will come before Government from the Director's Office.

The only Government Anglo-Vernacular School in this District is at 24-Pergunnahs, Barrackpore, and, as the allowance from the Durbar Fund is only Rupees 80, while the regular Zillah Schools have from the Education Fund Rupees 250 per mensem, it cannot rise to so high a standard. It is a very fair specimen of a second class Zillah School, in which instruction is given up to a limit one year below the Junior Scholarship Standard. I have visited this School on three occasions, once in May and twice in June. On the first occasion, I directed attention to the neglect of mental Arithmetic and drawing of Maps; on the second occasion, that of distribution of Prizes, I required increased care in writing; and on the third I considered the best means of enlarging the School-house, which is now full to overflowing.

This Vernacular School is situated to the North of Barrackpore. On

Monerampore.

my inspection in May I found it in a miserable condition, and recommended certain changes which have been sanctioned. The Pundit is unpopular in the neighbourhood, and had been negligent of his duties, as the filthy state of the School testified. I recommended his removal. He has lately been alarmed at the prospect of dismissal, and has shown unwonted energy and skill. He will, however, be removed from Monerampore, but may perhaps be

tried on a reduced salary, in some School where he will be under rigid superintendence.

This School is situated eleven miles South of Calcutta, and was established by Lord Hardinge, forming one out of the celebrated 101 Schools. The Local Committee have attached an English Department to the Government Vernacular School, and pay the salary of the Teacher from the Schooling fees, but the effect of the addition has not been favorable to the study of Bengali. There are sixty boys in the English, and forty in the Bengali School.

This School is known in the neighbourhood by the name of the Joynuggur School, being situated near that place of pilgrimage. It is situated about thirty miles South of Calcutta, on the Calcutta and Culpee Road. In dry weather the place is accessible; but in the rainy season the road, or rather the tract, miscalled a road, is impassable. The Pundit of this School has had to contend with great difficulties from ignorance and bigotry of the people; but, in spite of all opposition, the School numbers sixty boys, and is in an efficient state. It has been visited only twice in the last seven years, by the Collector, *viz.*, once by Mr. Grote, and once by Mr. Bayley.

The above Schools are the only Government Institutions in the 24-Pergunnahs with the exception of the Boarding-school for the Mysore Princes at Russapuglah, which is open as a Day-school to the people of the neighbourhood. The experiment of the Boarding-school was adopted at the earnest request of the entire family of the Mysore Princes. The old Day-school for the Princes was re-constructed. The largest palace at Russapuglah was made over for the use of the School the instructive staff increased, and every appliance for the comfort and health of the young Princes liberally granted. The completeness of the arrangements reflects credit on Mr. Scott, the Master of the Day-school, and he was nominated to the Head Mastership of the Boarding-school, but private and public circumstances combining to lessen his influence with the Princes, he was removed to Dacca College, and Mr. Conroy, from Moorshedabad appointed in his place. The Superintendent of the Mysore Princes, Major Herbert, has been indefatigable in his exertions for the good of the School, and, if the new Head Master brings the feelings of a father and guardian to bear on his work among these neglected boys, they may be reformed, otherwise

they will continue in the deplorable state so faithfully described by the heads of the family in their petition to Government for the School. This is undoubtedly one of the most interesting experiments in the Department, and, if successful, will simplify measures for the education of the Native aristocracy of India. The Boarding-school was opened in May. Difficult cases have arisen, both among the Masters and the boys which have required investigation by the Superintendent and myself, but matters are, I now hope, proceeding satisfactorily.

The private Schools in the neighbourhood of Calcutta are numerous, and some of them in a very efficient state. I have every where been received with the greatest kindness, and requested to repeat my inspection as frequently as possible, even in Schools whose managers do not intend at present to apply for aid.

The provisional Rules for Grants in aid, as sanctioned by the Government of India, were received in my office on the 21st July. Between that date and the end of the month, there was not sufficient time to receive many applications, but such as had been previously received, were taken up; and the applicants were requested to modify their proposals so as to bring them within the limit assigned by the Rules. The applications received before the end of July, are given below. In the 24 Pergunnahs, besides visiting and inspecting Government Schools, I inspected the private Schools at Paikparrah (twice), Behala, Sura, Halsea, Begaun, Boroo, Thakurpukur.

In Calcutta I visited several Schools and conducted the Teachership Examination in the Presidency College. During the months of May and June, the examination of the papers in Physical Geography and Surveying from all the Colleges in Bengal occupied me some hours daily.

The progress of Education in Baraset is most encouraging. The Government English and Vernacular School is in a very satisfactory state, owing to the zeal of the Local Committee. The School is full, and though the building is extensive more accommodation is required. The single fact requiring restriction is the increasing number of free scholars, who already exceed twenty, while the number of Scholars on half-fees is sixty. These exemptions, almost entirely confined to the Baraset School, have arisen in various ways. When the Female School Committee at Baraset was trying to raise their School, the Council of Education, in order to strengthen their cause, granted them *sixty* nominations of students, on half-fees, to continue so long as the School

was in a satisfactory state. The Day-school at Baraset was granted the privilege of sending ten boys, free of all charge, to the English School. The School at Bamunmora also was allowed to send two boys, and that superintended by the Dhurmo Sobha, two boys annually. If the boys thus nominated were to stay six years at the English School, each of the above Schools would enjoy the privilege of nominating twelve free scholars. Sufficient time has not yet elapsed to admit of this number being attained ; but a steady increase of free scholars occurs yearly. There will soon be in the School ninety-four boys, wholly or partially exempted from the payment of fees, viz. :—

Boys nominated by the Female School Committee,.....	60
„ „ by the Day-school Committee,	10
„ „ by the Dhurma Sobha,	12
„ „ by the Local Committee on Bamunmora,	12

94

The Boarding-school at Baraset is unexceptionable in point of neatness and order, but the support given is fluctuating and never at any time extensive. Six boarders has been the maximum during the past year. The building is very convenient for students ; and several boys lodge there who board with their friends in the town. The fee for boarders is two rupees monthly, and for lodgers only four annas.

The Agricultural Class is not so numerously attended or so energetically carried on as formerly. The respectable castes of Hindoos consider manual labour disreputable, and nothing but the genuine enthusiasm of the Master can conquer the passive resistance of the boys. I regret to say that work in the garden is not a popular occupation among the students. If a knowledge of Agriculture and Botany were made to “ pay ” in the marks for Junior Scholarship, the case might be different. A Bengali lad will study all the day and half the night for a Scholarship, and as long as the hours devoted to Literature and Mathematics tend directly to a pecuniary reward, while those given to Botany do not, there is no doubt which of the two will be chosen by him. But when, as now, pecuniary advantage and hereditary prejudice are both opposed to the study of Botany, the success of the garden is impossible.

The Female School in Baraset is in existence, and that is all. The number of Scholars is 14 on the books, but the attendance exceedingly irregular. I did not attempt to visit the Institution, as the prejudices of the people are very strong and unreasonable, and the results of such visits, in previous years, unfavorable to the cause.

Female School.

This School is flourishing, even though the Local Committee have attached an English Department to the Vernacular School. Under careful superintendence I think that an English Department may prove even beneficial to a Vernacular School, but if boys can study English exclusively, or before they are well grounded in Bengali, the English Department is ruinous to the School. So intense is the desire for English within a distance of twenty miles from Calcutta, that I think it ought to be introduced into the present Vernacular Schools. By confining the study of English to those who have acquired a good knowledge of Bengali, an incentive would be given to the study of the Vernacular, which does not exist at present. The fees might be so graduated that the English Department would be self-supporting.

Chota Jagoolia.

A Government Vernacular School was established at Boro Jagoolia on the Kishnaghur Road, but in the Baraset District. The Sub-Inspector, J. C. Bannerjee, has reported favorably of the state of the School; and the Local Committee are anxious for an English Department, for which the fee would be eight annas per mensem.

Boro Jagoolia.

I visited and inspected a private School at Nibodhoe, in the Baraset District, and am bound to confess that it is the most economically-managed School, for numbers and efficiency, that I have yet seen. The managers have applied for a Grant in aid, and I cordially recommend the School for the maximum grant under the new rules. Instruction is given in English, Bengali, and Sanscrit. The proficiency in English of the highest class, of ten boys, out of the 100 in the School, is only a little below that of the Barrackpore School, while in Bengali they are superior, and in Sanscrit stand alone.

Nibodhoe.

This village is situated nearly opposite Chandernagore, but about two miles inland. I visited the School twice, and have recommended it for the maximum grant admissible.

Rahoota.

Instruction is given in English and Bengali, to a standard about two years below that of the Junior Scholarship. The economy, with which private Schools in the Mofussil are administered, is quite surprising.

The following applications for Grants in aid have been received :

24- Pergunnahs.

Kidderpore School for Rupees 70 per mensem.

Alipore School for Rupees 70.

The above Schools are under the charge of the Cathedral Mission, and require Grants for good Head Masters.

Paikpara School for Rupees 64. This School is supported by Comar Kallee Kissen Roy, the son of Rajah Nursing Roy, of Chitpore.

Boroo School for Rupees 50. There is a Patshala in the village of Boroo, but the inhabitants are desirous of having an English School, and the Zemindar, Baboo Sreenauth Bose, guarantees a subscription of Rupees 50.

Kalighat School for Rupees 32. The managers of this School ask for Scholarships only, and to be placed under Government Inspection. The Scholarships granted to Zillah Schools are four at eight Rupees per mensem, and the managers have accordingly confined themselves to this limit.

Rahoota School for Rupees 25 for a Head Teacher. This School

Baraset District.

will not be entitled to so large a grant, unless Schooling-fees are allowed to count as a portion of the local contributions. The present subscription list averages only Rupees 13 per mensem.

Nibodhoe School for Rupees 24 for a Head Teacher. The application of the managers was at first for Rupees 50, but as so large a Grant is inadmissible, I recommend the sum named above, which is the equivalent of their subscriptions.

Commercolly School for Rupees 100. There is a flourishing School

Pubna.

in this Town, and a subscription of Rupees 100 is guaranteed by the Zemindars for its extension, on condition of Government subscribing an equal sum.

Rarooli School for Rupees 10. This is a Vernacular School and has been established, according to the declaration of the Inhabitants, for fifty years.

A Female School is connected with it, and is in a thriving condition.

The above were all the regular applications within the limit of the Rules. Many petitions have been received for the establishment of

Government Vernacular Schools, but, as I was not empowered to consider any applications except for Grants in aid, I was obliged to reject them all.

If Model Schools were to be granted for my Districts, the villages from which these applications have been received, may be favorably considered. Those most earnest in the cause are

Burseea in the 24-Pergunnah.

Baripoor ,,

Nowpara ,,

Newabgunge ,,

Poora in Baraset Zillah.

Koolna in Jessore.

The English Zillah Schools throughout my District are all steadily increasing in number and influence. The Vernacular Schools to the East of Baraset are either in the hands of Missionaries or Gurumohashoys, with the exception of the one at Magoorah in Jessore, which is under Government.

The information which I have received from Missionaries, concerning the Eastern Districts, may be omitted at present, as I am in the hope of receiving some much more copious details in the early part of September, when all the Missionaries will be present in Calcutta.

(Signed) H. WOODROW,
Inspector of Schools.

The 30th August 1855.

FROM

THE INSPECTOR IN THE DEPARTMENT OF PUBLIC
INSTRUCTION FOR THE PROVINCE OF BEHAR,

TO

THE DIRECTOR OF PUBLIC INSTRUCTION, LOWER
PROVINCES, CALCUTTA.

Dinapore, 21st August 1855.

SIR,

I HAVE the honor to submit a Report of the operations of the portion* of the Department under my superintendence for the quarter ending the 31st of July 1855, and the few weeks preceding its commencement during which my Office was in existence.

* Patna, Shahabad, Behar, Monghyr, Bhau-
gulpore, Purneah, Tir-
hoot, Saran, and Cham-
paran.

Distribution of this Report.

This Report and all my subsequent narratives will be divided naturally into two parts, the first referring to the state and progress of the English Schools in the Province, the second to that of popular Education.

ENGLISH EDUCATION.

Resumé of the History of English Education in Behar. Its present condition.

2. The first English School in Behar was established under Government auspices at Patna in 1835, and for ten years it stood alone ; the average number on its registers at the end of each year, being ninety-six boys. In 1845 and 1846 Schools were set on foot at Bhaugulpore, Gya, and Mozufferpore, and up to 1852 these four Institutions educated an average of 267 boys. Since 1852, the Chupra, Arrah,

Names of Schools.	Attendance by last Return.
Patna,	193
Patna Branch,	154
Arrah,	74
Gya,	189
Monghyr,	71
Bhaugulpore,	156
Purneah,	70
Mozufferpore,	107
Chupra,	80
	1,094

Monghyr, Purneah, and Patna Branch Schools have been established, the Native communities, in each instance, contributing handsomely to the funds required for the purpose. The last Returns that have reached me give a total of 1,094 boys on the registers of these Schools ; the numbers attending the Patna School only exceeding considerably the whole number educated in the best of the preceding years.

This result is the more gratifying as the gradual stage by which the present numbers have been reached indicate that it is produced, not by any ephemeral excitement, but by a sound and steadily-progressing

Nature of the increase of numbers. appreciation, for some cause or another, of the value of English Education. I do not think that there is now any good reason to fear any retrogression from the present standard of numbers, but rather that we may fairly hope that it is itself destined to be rapidly left behind. The increase has not been confined to isolated cases. All the new Schools, it is true, have rapidly attained to a flourishing condition ; but the old Schools, have, many of them, doubled, all of them considerably increased their numbers.

3. Nor do the statistics given in the last paragraph represent the entire amount of English Education given in the Province. The Reverend Mr. Droese, of the

Private Institutions for the study of English.

Church Missionary Society, has a valuable English School at Bhaugulpore, with 150 boys upon its registers. Gridhari Lal, a Vakeel of the Judge's Court, has also an Elementary School, in which English is taught, with an attendance of some fifty boys; and the merchants and zemindars of Durbunga, in Tirhoot, support an English School established at the instigation of the late Collector, Mr. G. L. Martin, where sixty or seventy boys may be taught. On the whole, then, we may reckon that

Total of English Instruction in the Province. about 1,350 boys are now studying the English language in the Province of Behar. I trust that private enterprize may soon enter the field to an extent more commensurate with the demands of the country.

4. Although the number now studying our language and literature is, as yet, a very small proportion of the boys who, Causes of the prosperity of English Schools. we may reasonably hope, will eventually do so, still, the rapid advancement of the last few years deserves a few words of explanation, though I am not sure that I can satisfactorily account for the whole of the results obtained. The greater part of the impetus given is, no doubt, due to the impression that has got abroad that all preferment under Government will be distributed in future only to those knowing English, and this impetus has been greatly strengthened by the large demand which has arisen for lads acquainted with English on the Railroad, the Gya road, &c. Something may perhaps be attributed to an increased desire for knowledge arising from the appreciation of what has been already attained: while I also think we may recognize some faint glimmerings of the acknowledgment of a principle, which I trust, will, ere long, be fully established, that the education of a Native gentleman is not complete without the knowledge of the English language. Still, as yet, the desire for English can scarcely be said to be spontaneous; and much of the success attained would not have been reached but for the exertions of the local Officers and of the Masters themselves.

5. The short period during which many of the Schools have been in existence will prepare you to hear that the Education given. General character of Education given. tion given in them is, as yet, of an elementary character. Even in those which have been longer established, the standard attained is, for reasons to which I shall presently allude, not very high. My tour and impressions. My tour of inspection was made in the month of March, and you are already in possession,

somewhat in detail, of my impressions. I was generally well pleased with the industry and attention of the Masters, most of whom seemed adequately interested in the great cause in which they are engaged. Mr.

The Masters.

Twentyman, Head Master at Patna, is peculiarly distinguished in this respect. He and Mr. Platz

at Chupra are both very valuable men in the Department, full of zeal and energy. Mr. Godfrey, at Arrah, and Mr. Hanvey, at the Branch School at Patna, are also very popular among all classes and do their

* Gya.

duty well. *Pundit Bal Makund and †Baboo

† Bhaugulpore.

Gura Churn Mitter are both deserving of the greatest credit for the flourishing condition of their Schools, in each case due, not a little, to their own personal exertion and popularity. At the same time, I must endorse an opinion which I found to be entertained generally at both places both by the European and Native communities, that such Institutions should be superintended by Englishmen. It would be in the highest degree unjust to take any step adverse to the interests of either of these meritorious Officers, but the means may probably be found of effecting the requisite improvement without doing so. The only Officer whom I found to be deserving of censure was the Head Master of the Purneah School, who appeared very ignorant both of the condition of his School and of the duties of his situation.

6. I cannot speak so favorably of the system followed at our Schools,

Defects of our system
of Instruction.

nor of the practical results it is likely to insure, as I have been able to do of the Agents we are employing. The fact is that the curriculum followed in our Zillah Schools appears to me to have been intended, originally, as the first part of a general course of study for the acquisition of English Literature. It is not my wish to express any opinion as to how far that course, considered as a whole, is adapted for that object, but I am convinced that the course of instruction at our Zillah Schools, if looked upon as complete in itself and unconnected with any subsequent aim, is, in a high degree, defective. That it ought to be so looked upon and adopted is evident from the fact that the great majority of our boys never think of following up their Education even up to the standard of the Junior Scholarship, while in Behar, all without exception leave School upon obtaining that standard. I have been told that the present system is well adapted to the acquisition of the English language, and that it would be hopeless during the few years during which

a boy attends a Zillah School to attempt to give him much general Education in addition to teaching him a new and difficult language. I say that, if this be true, our English Education must rapidly fall into contempt, and will do little more good than the old faulty system of the Moulavies and Pundits. In fact we shall be perpetuating the fundamental error of their systems, that of confounding language, a mere vehicle, with knowledge of which it should be the servant. To teach a boy English is, I conceive, to teach him nothing useful, unless at the same time you lay open to him the stores of which English is the key.

7. But from the principle asserted in the objection referred to in the last paragraph I entirely dissent. I think that Remedies proposed. we might combine the acquisition of a great deal more useful knowledge than is now made in our Schools with at least as successful a philological result. The success of the system followed at many Missionary Institutions proves this. I would therefore propose the final rejection of such obsolete works as Goldsmith's Essays and Traveller, with a great many others which it might be overbold to specify. Let us, too, boldly escape from the pedantic English custom, more than ever absurd in this country, of teaching a child the histories of people and communities long since obliterated before he knows any thing of his own country and times. I confess it has struck me as ludicrous to find small Hindoo boys puzzling over the half mythical Histories of Cadmus and Coriolamus, of Dunstan or Boadicea, before he has ever heard of Akbar and Aurungzebe, of Clive or of Warren Hastings.

8. But, however well laid out may be the studies up to the Junior Scholarship, we must confess that if we can Further advancement for Junior Scholars. persuade no boys to pursue their studies further, we have done but a small modicum of good.

Owing to the great distance of the Colleges to which the Behar Schools are affiliated, no Behar boys have hitherto attempted more than the Junior Scholarship Standard. I have now proposed that Patna should be at once raised to the rank of a Collegiate School, pending the establishment of a College which will ere long be a necessity. You have assented to the principle of my proposal, and I trust in my next Report to be able to refer to the accomplishment of this great improvement.

9. The Zillah Schools were placed under my charge subsequently to my general tour, and I have consequently effected but few general improvements. A better arrangement of the working hours in some cases, and the introduction of some practical studies, comprises all the alteration that I have effected. I do not think that many minor reforms will be necessary.

Alterations introduced by me.

10. It will not escape the notice of Government, that the cause of English Education in Behar is in a peculiar condition. After ages of darkness and indifference the tide has turned, and no doubt we have a grand opportunity in our hands. I think that any one knowing the condition of Behar, where superstition and bigotry and ignorance contend for the pre-eminence, must recognize the special and peculiar necessity of doing all in our power to take advantage of such a favorable occasion. The importance, politically and philanthropically speaking, of introducing sound European knowledge into the Province can scarcely be over-rated, and, I believe, a little fostering liberality might do much towards effecting this. I can scarcely believe then that it can be seriously intended, just at this juncture, to reduce the assignments to the important Schools at Bhau-gulpore and Patna, as has been intimated to the Local Committees at those places. Such a course, especially at Patna, would be ruinative. Rather let us give the favorable movement fresh impulse by every means in our power, by appointing the most efficient Masters we can procure, by improving our system to the uttermost, and by reducing the fee for beginners.

General remarks upon the state of English Education in Behar. Means for its further advancement.

11. It appears to me that the principle of fees is not defensible upon financial grounds. If the exaction of a fee operate, to any extent, to prevent boys from attending the School, it is not to the money received from those who do *attend* that we must look for an equivalent to out-balance the loss to the State of the check given to the spread of European knowledge among the rising generation. Such an equivalent *may* be found in the increased attention and more regular attendance that may be looked for, from those who pay for their schooling. But the fee should be no larger than what is sufficient to secure these objects without tending to decrease the attendance ; and I think that eight annas should be

Fees—their true principle.

the largest fee exacted for boys under ten years old who are studying the mere rudiments of knowledge.

POPULAR EDUCATION.

12. But, however great the importance that I attach to the spread of English Education, I must carefully explain that Popular Education, our great mission. I look upon it only as the accessory of our far more important and more difficult mission, viz., the introduction of a system of Vernacular Education for the masses. The attempt to do so in a new era in the History of our occupation of this great country, and, I now propose to detail, with some care, the operations which have been commenced for this purpose in Behar.

13. It is unnecessary here to dwell upon the prevalent ignorance of Ignorance of the masses of our population, an ignorance gross and so firmly established by long custom, that tyrant so doubly tyrannous in India, that even the more enlightened among the higher classes can scarcely be persuaded that it would be right or necessary to remove it even were it at once feasible, while the lower classes themselves are quite content to acquiesce in the theory that Education is of no use to them.

14. These feelings acquire a deepened hue in Behar. We have to contend against the most profound indifference on the part of those whom we desire to benefit, varied occasionally to active resistance through the agency of superstition and suspicion, or the instigation of the influential classes, who have not only a religious antipathy to assisting us in such an enterprize, but anticipate, shrewdly enough, that the spread of knowledge might make their inferiors more independent of them, and consequently less valuable chattels. Indeed all classes seem to combine in rejecting all knowledge as something, they know not what, profane and dangerous. The most absurd objections find a voice : I have been seriously told by a well-educated man, that to make the attempt to spread Education generally was an unjustifiable invasion of the vested rights of the Moulavies and Pundits, while the Moulavies and Pundits, on their part, affect the greatest contempt for a knowledge of which they are profoundly ignorant, and, being the immemorial authorities on these subjects among the people, contrive to spread pretty generally their own prejudices against a system which they guess would rapidly oust them with their antiquated and pretentious ignorance.

15. People have gradually forced themselves to acknowledge the English Schools as a necessity ; not that they have, at present, any value for our learning, but they consider the acquisition of our language as necessary for the advancement of their children in this life, and therefore overcome their suspicions as to what may be the effect of this mode of Education upon their prospects in the next. For the study of this hated knowledge in the Vernacular, there is no such inducement ; on the contrary, they consider the study of the Vernacular as dishonorable, and in no case to be pursued further than is necessary for their

Reasons for appreciating English Education notwithstanding.
Other general difficulties in our way.

daily business. If it be remembered that, with all these difficulties from without, we have to work with agents themselves strongly suspicious of our motions and altogether incapable of entering into or appreciating our plans, and that we propose to ourselves no less an aim than to induce the people at their own charge and expense, to take measures for the acquisition of this knowledge, some idea of the difficulty of the enterprize upon which we are embarked may be gathered.

16. You will perhaps think this an overdrawn picture. I do not believe it to be so. It is certainly anything but an agreeable one. But if we hope to cure a wound or heal a disease, we must probe to the bottom and disclose every symptom, however loathsome, otherwise what chance is there of our applying the right remedy ? Hopeless as is the state of things which I have described at the first glance, I still

Reasons for going into these details.

Still do not despair.

do not despair. *Magna est veritas et prevalebit.* Knowledge is more than a match for ignorance suspicion and hatred combined, and will, in time, become a necessity even in Behar. We may not at present see our way very clearly. You Sir and I may work on without discernible results, but success will come at last, and I have strong faith that our country is the destined agent for its accomplishment.

17. In addition to such obstacles as are peculiar to no special period, I must here remind you that in judging of the results of our first quarter's operations, due weight should be given to the special accidents which have militated against us during that period ; the principal of these was the design of depriving the jail prisoners of their lotahs. This is

Special accidental obstacles of the period now reported on.

still universally believed to be the opening act of a general scheme of which the Educational System is supposed to be a part for the forcible conversion of the Natives to Christianity. "We understand" is the significant answer frequently given to my subordinates, "*Udhar Magistrate Sahib khilâte khilâte, our idhar tum log parhâte parhâte !*" The fact is, the presentiment is strong and by no means transitory that Government will not only attempt to make its subjects Christians but will succeed in doing so. The conviction is shared in alike by all classes and all sects, and I do not think it is in the power of Government to remove it. This uneasy feeling is ready to display itself on the most trivial occasions ; and the circulation lately of a controversial appeal to the influential Mahomedans throughout the country by some person in Calcutta, was, at once, attributed to Government, and has excited universal alarm among both Hindus and Mahomedans, adding materially to the difficulties which beset our plans. We must, always have expected that the intention of Government would be at first misjudged and connected with proselytizing purposes. It is incomprehensible to the native mind that any such scheme *could* be undertaken from mere disinterested and philanthropic motives, but the fortuitous occurrences above referred to have given a peculiarly active shape to their religious

Sonthals.
suspensions. Added to all this, we have had the Sonthal disturbances, which have so unsettled the two districts of Bhaugulpore and Monghyr as completely to stop my operations there, so that, it must be confessed, we have met peculiar difficulties in the introduction of our system into the Behar Provinces.

18. It was on the 17th April, that final instructions reached me to commence operations. The sum of Company's Rupees 1,250 per month, was then placed at my disposal for the entertainment of the requisite staff of subordinate agents, and it was eventually settled that six Sub-Inspectors of the first grade should be appointed to assist me on salaries of Company's Rupees 100 per month each, and twenty of the second grade with allowance of Company's Rupees 30 each, to be raised for good services to Company's Rupees 35. The arrangement of the details of the measures to be adopted, was left very much to me ; the instructions contained in the Despatch of the Hon'ble Court, paragraphs 89 and 93 being pointed out for my guidance.

19. In that Despatch the system adopted in the N. W. Provinces was laid down on the model for all similar efforts in other parts of the country. It is due to myself to record here that my proposition to introduce at once into Behar a system of Educational Officers upon the same scale as was done in those Provinces was rejected as premature and too expensive. Instead of Company's Rupees 2,300 per mensem, which was the lowest sum that would have been sufficient upon that scale, an allowance of Company's Rupees 1,250 monthly only was assigned to my Division ; and although I was at the same time authorized for the present to confine my operations to the six Zillahs mentioned in the margin abandoning the important Districts of Tirhoot, Purneah and Chumparun, yet, even in this more limited circumference, my measures have been somewhat cramped for want of means.

20. While waiting for my instructions, I had, as already stated, made a tour to all the Districts in my circuit, the main object of which was to select the requisite staff of subordinate Officers. Even long before this, I had written privately to the Officials at each station, requesting them to make it known that such appointments would shortly have to be filled up, and begging them to do their best to procure suitable candidates. The salaries offered were ample, but the work is unsuited to the tastes of the people ; and there is no opportunity for those exactions for which Government Officials have such a predilection. The duties of the Department, moreover, are held in the greatest contempt. I myself was urged not to accept an appointment so utterly unsuited to a "Hakim." Whether from these causes or from the general prevalence of suspicion I cannot say, but it is certain that I had the greatest difficulty in procuring candidates for the appointments especially for the higher offices. Indeed, to this day,* all are not filled up. I was fully aware of the importance of securing the services of Natives of the Province, especially for the higher appointments, but eventually I have succeeded in procuring only one Behari. Of the five other Sub-Inspectors, four are Natives of the N. W. Provinces and one is a Behar Bengali. The superior efficiency of the one Native of Behar whom I have appointed

Rejection of my proposal of introducing the N. W. Scheme.

Limitation of my operation.

Sarun, Shahabad, Patna, Behar, Monghyr, and Bhaugulpore.

Selections of Subordinates.

Difficulty in obtaining candidates.

* One or two of the lower grade appointments are vacant.

shows how important it would have been to have nominated such generally : but they were not to be procured. One other man at Arrah agreed to take the appointment, but resigned it again the next day. His neighbours made it too hot for him. My early attempts to procure Masters for the Government Model Schools were still more completely unsuccessful. Indeed almost the only candidate I met with was a prisoner in the Jail at Motehari who petitioned to the effect that he would be very happy to take service under me when his term of imprisonment was over !

21. The peculiar feature of the operations which we have now commenced in Behar, is the principle so forcibly
 General outline of our operations.

insisted upon by Mr. Adams, in his admirable Report of 1838, as the only hopeful basis of any natural scheme of Vernacular Education for India, *viz.*, the recognition of the Indigenous Teachers, to whom the people have always been accustomed, as the foundation of all our system. Our first object is to improve these, and to induce the people more regularly to employ them. By so doing, we hope to disarm suspicion, and conciliate the good will of both people and Teachers, while we believe that very general good may, if we are successful, be rapidly effected. The more direct plan of establishing Schools supported by Government has hitherto always failed ; the sympathies of the people are against them, and in Behar at least they have never been able to keep up any numbers. Even were it otherwise, it would be too expensive a system to admit of any thing like a general application. As it is, I have abolished, or am abolishing, the two remaining Schools upon the old system in the Monghyr District, and intend in future, to set on foot such Schools purely as models. A general system of visitation to all the village Masters ; the inducement of the inhabitants of villages where no Teacher is found to appoint one for themselves ; the establishment of these Model Schools ; and the sale of useful Vernacular works ; such is a brief programme of the work we propose to ourselves. I now proceed to fill in some of the details and to describe the operations of the quarter under each head.

22. I must premise that eventually it is intended that each zillah should be divided into a certain number of circuits, each circuit being occupied by one Sub-Inspector of the second grade. The size of these circuits it is intended so to arrange, as that the Sub-Inspector shall be able to go through them once in six months, but this arrangement cannot be effect-

Distribution of the Sub-Inspectors.

ed without experience. Owing to the paucity of Officers at our command, it was determined that their visits should be confined, for the present, to the actual Teachers, only the more important of the villages in their circuit containing no Teacher being entered. I therefore made over

Actual

one Thanna to each Officer, with instructions to limit his operations in that manner. In practice, however, my subordinates have found it impossible to fulfil their duties satisfactorily while keeping to the letter of this order; and many villages have been visited whose importance did not justify it, under the impression that they might contain Schools. The whole tour of the country once completed, it will be easy to lay down a more definite course for the future; but the first tours will no doubt occupy a much longer period than any subsequent one.

23. Each Sub-Inspector carries with him a supply of books for sale to all who desire to purchase. He also lends books to all Teachers who may be willing to undertake to teach them to their boys; and we propose to establish a general system under which the pupils of all those who do so teach our books will be examined once in six months.

Duties of the Sub-Inspector as to the Village Teachers. System to be adopted for their improvement.

Average No. of Visitors.	Zillah.	Distance travelled in Cos.	No. of Villages visited.	Teachers visited.		Total.
				Hindu.	Mussulman.	
4	Patna, ..	881	508	188	78	211
3	Chupra, ..	823	498	65	78	143
3	Arrah, ..	144	244	14	27	41
44	Behar, ..	357	681	202	104	306
2	Monghyr, ..	147	261	61	80	81
2	Bhaugulpore, ..	202	231	28	22	50
	Total, ..	1,561	2,270	498	334	832

A pecuniary reward of four annas will then be given to the Teachers for each boy passing a successful examination, besides prizes of books to the boys themselves. It is hoped that, when confidence is once established in the stability of the intentions of

Government, these inducements will prove sufficient to attract both Teachers and pupils, but this will probably require more than one six months. The marginal table shows the number of Villages and of Teachers visited during the quarter in each District and the gross distance travelled.

24. In judging of this material exposition of the work done, it must be remembered that the full complement of Officers have not been employed during the whole time, and that locomotion is in a great measure stopped during the month

Work done by Sub-Inspectors.

of July. The statistics, being for portions of Districts only, are at present nearly valueless ; but I must remark that the number of Teachers met with in the Districts of Patna and Behar is larger than I had anticipated. The result in this respect already justifies sanguine hopes of future usefulness, if we are once able to obtain the co-operation of this class. It would be premature to express any opinion as to the success or failure of our efforts at present. I cannot, however, report any very encouraging features. About

Results.

200 books only have been accepted on loan ; but the system of rewards has only been very lately settled and is not yet promulgated, so that it is hardly possible to judge of its effects. Of the Reception of Sub-Inspector by Teachers.

Teachers visited, many have certainly looked upon the advent of the Sub-Inspector with suspicion and dislike, if not with actual terror, especially the Mussulman Teachers. A Report was industriously circulated at Chuprah, that it had been made a criminal offence to keep a Teacher at all, and that the Educational Officers were appointed to report all transgressors. The head Sub-Inspector was actually greeted by a poor Teacher with a beseeching prayer that his heinous offence might be overlooked for this once. Insult and abuse, too, have occasionally not been spared, though generally evasion only has been resorted to. One Teacher did not know the low Nagri character. Another only kept a School during the rainy weather. A third would do all we pleased when the cold weather came, and so on. Many held back from taking the loan of our books under a vague fear that some penalty might subsequently be demanded of them if their boys were badly taught. I need not say that my efforts have been directed, as much as possible, to remove such fears. I require no engagements and no contract to be entered into by those accepting our books on loan, beyond a promise that, in the event of not producing their boys for examination, they will return the volume. Of those that have taken our books, by far the greater number are residents of the neighbourhood of the large towns.

25. In the villages where no Schools were found, I think the reception of the Sub-Inspectors has not been, on the

Reception of Officers
where there was no
Teacher.

whole, unsatisfactory. They were directed, in such cases, to endeavour to induce the people to combine, either among themselves, or with the neighbouring villagers, for the support of a Teacher ; the inhabitants of many villages are re-

ported to have expressed their intention of acting upon this advice. Of course very few will have carried out the intention they thus signified, and it cannot be ascertained, at present, whether any have done so. Still more declare their readiness to send their children to any School the Government choose to set on foot within reach of their village, paying any fee required from them. This is a proposition to which we could not generally listen to. The great majority, however, remain for the present firm in their ignorance, either at once rejecting all overtures, or pleading some excuse, such as poverty, agricultural occupation, &c. In many cases, the ryots refer the Sub-Inspectors to their zemindars. The problem has yet to be solved how to induce these latter to see it to be their interest to forward the Education of their ryots. Some of them are amongst our most strenuous opponents.

26. There is no doubt that our difficulties have been materially in-

Difficulty from the ge- creased by the fact that our books are printed
neral use of Kayasth. in the Dev Nagari character. I am still clear
that we were right in selecting the character, but it will require time to
overcome the obstacles arising from its use. The statement constantly
meets us, "We don't want the Dev Nagari. All our accounts, Putwaree's,
and others are kept in Kayasthi." In the North-Western Provinces,
this difficulty was overcome with ease, by making the Putwarees file
their accounts in the Dev Nagari. Here these Officers are entirely dis-
organized and file no accounts at all. I have already suggested that

Proposed remedy. much might be done by an order that all docu-
ments in Summary Suits, now prepared in Kayasthi
would in future be required in the legible and useful Dev Nagari. It is
however, so far satisfactory, that the sale of books has been the most
successful feature in our quarter's operations.

27. The marginal table shows a sale during the quarter of 910

Sale of Books.

ZILLAS.	Urdu Books.				Hindi Books.				Total.			
	No.	Price.	No.	Price.	No.	Price.	No.	Price.	No.	Price.	No.	Price.
Patna, ..	123	33	13	2	169	29 5 6	292	68 2 9				
Chupra, ..	0	0	0	0	0	0 0 0	0	0 0 0				
Arrah, ..	148	31	5	6	216	34 11 3	364	66 0 9				
Behar, ..	73	15	9	0	182	26 16 9	255	42 8 9				
Monghyr, ..	0	0	0	0	0	0 0 0	0	0 0 0				
Bhaugulpore, ..	0	16	9	0	0	39 12 6	0	56 5 6				
Total, ..	343	97	4	9	567	130 14 0	910	238 2 9				

Two months
only.

books, valued
at Company's
Rs. 228-2-9
and the sale
is at present
steadily in-
creasing. The
books sold are
those prepar-

ed in the North-Western Provinces, under the able superintendence of Mr. H. S. Reid, and embrace every variety of subject in the Educational line. The appointment of special Book Agent at all the large towns has now been sanctioned, and will be speedily carried into effect. These Officers are to be remunerated by a commission of 25 per cent. on all sales, to be provided by raising the price of the books commensurately. They have hitherto been sold at cost price. The general circulation of these valuable works is most important, and must have a speedy effect in removing suspicions and prejudices and exciting a desire for knowledge.

28. I regret that I cannot yet report the actual establishment of any Model Schools. In the commencement of the enterprize, my Sub-Inspectors have been too much occupied with their multifarious general duties, to be able to devote much

Model Schools why
none yet established.

time to objects requiring such local attention. Several, however, are now being set on foot, and by November I hope to report the establishment of a considerable number. To keep up their model character, I am careful

Character we propose
for them.

to construct them only on such a basis and of such materials as would be within the reach of the villagers for whose use we propose to set them on foot. I have therefore recommended that we should pay the Masters only Company's Rupees 5 monthly, appointing, as a general rule, the best Indigenous Teacher we can find in the neighbourhood of the proposed model. If the School contain more than thirty boys, the scale of remuneration will be progressively raised.

29. I propose that, when these Model Schools become efficient, they shall also be made to act as Normal Schools, for the most deserving of the surrounding Village Teachers, who might be supported during a limited attendance there. The Masters of the Model Schools will, in their turn, be educated at the Central Anglo-Vernacular Schools.

30. The only other matter which requires attending to, is the establishment of a Newspaper, which is to be supplied with useful articles by various gentlemen, Native and European.

Mr. Tayler, the Commissioner of the Patna Division, has taken this in hand, and arrangements have already been completed with the owner of a Press, at Patna. I have applied to the Government for permission to take in copies for my subordinates, and I propose to employ them as Agents for the circulation of the proposed Journal.

31. In conclusion, I must explain my reason for deviating from your Cause of length of directions in extending this Report to so great a this Report. length. Being the first of a series which will form a record of the History of our Educational operations, I thought it right to omit nothing that may be of importance to refer to hereafter. Many matters, introduced into this Report will be extraneous on subsequent occasions, and I have too great an admiration for brevity not to be careful to keep within limits, in future narratives.

I have the honor to be, &c., .

(Signed) R. B. CHAPMAN,
Inspector of Schools.

